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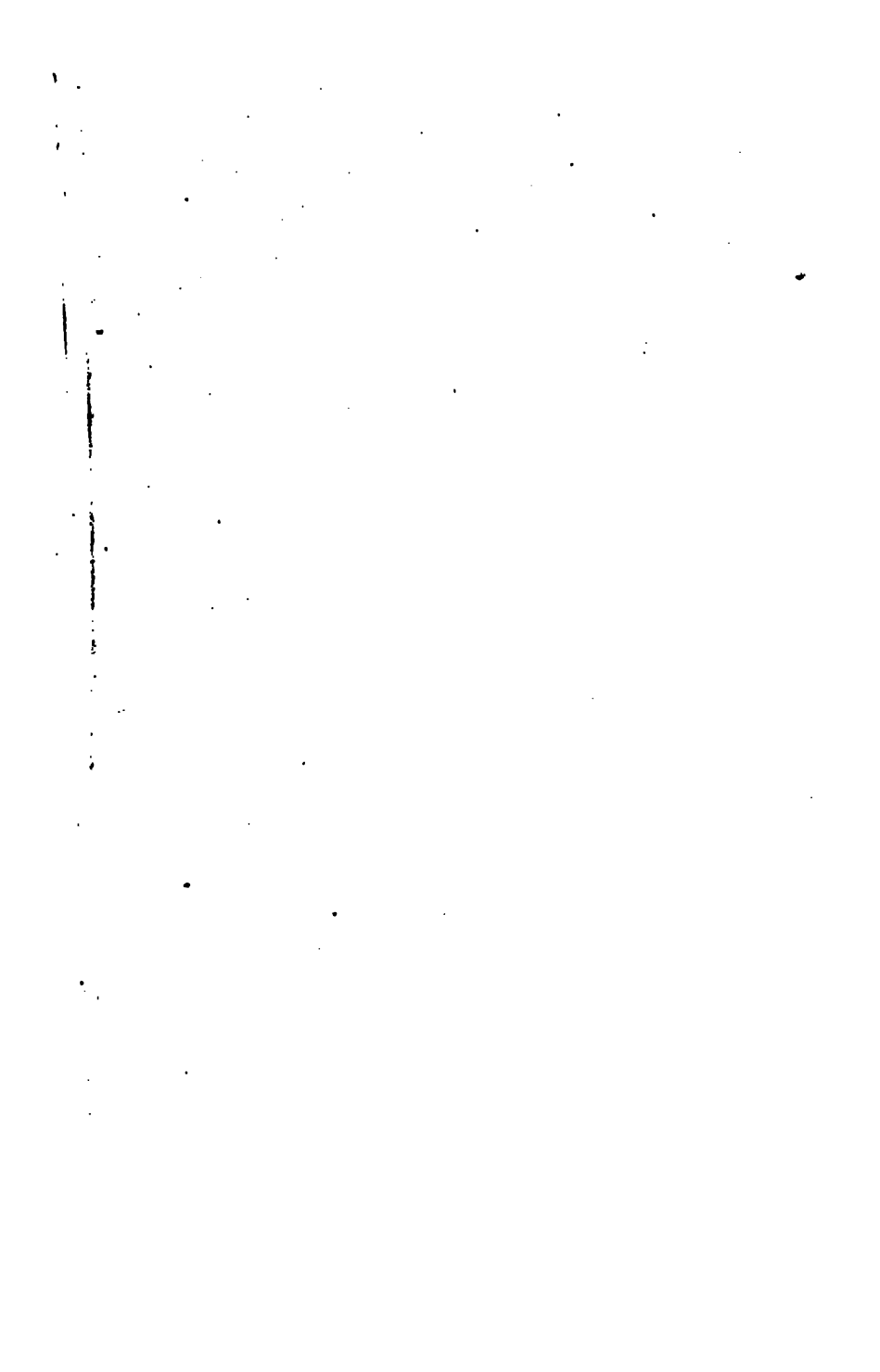
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The Historical Series for Bible Students.

EDITED BY

PROFESSOR CHARLES F. KENT, Ph.D., *of Yale University,*

AND

FRANK K. SANDERS, Ph.D., D.D.

Volume IX.

OUTLINES

FOR THE

**STUDY OF BIBLICAL HISTORY AND
LITERATURE.**

The Historical Series for Bible Students

*Edited by Professor CHARLES F. KENT, Ph.D., of Yale University, and
Professor FRANK K. SANDERS, Ph.D., formerly of Yale University*

IN response to a widespread demand for non-technical yet scholarly and reliable guides to the study of the history, literature, and teaching of the Old and New Testaments, and of the contemporary history and literature, this series aims to present in concise and attractive form the results of investigation and exploration in these broad fields. Based upon thoroughly critical scholarship, it will emphasize assured and positive rather than transitional positions. The series as a whole is intended to present a complete and connected picture of the social, political, and religious life of the men and peoples who figure most prominently in the biblical records.

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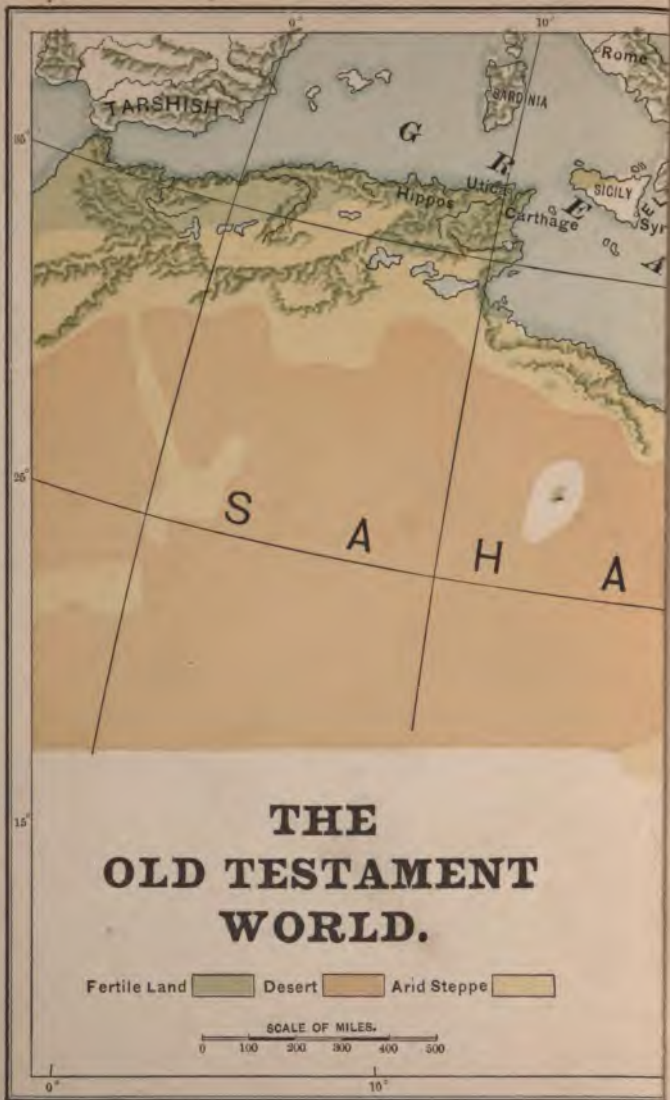
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OUTLINES

FOR THE STUDY OF

BIBLICAL HISTORY AND LITERATURE

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WITH MAPS AND CHARTS

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TO

OUR HONORED TEACHER AND
GENEROUS FRIEND

WILLIAM RAINEY HARPER

TO WHOSE UNFAILING ENTHUSIASM AND REVERENT SCHOLARSHIP
WE OWE THAT LOVE FOR BIBLICAL STUDY WHICH HAS
MADE THE TEACHING OF THE BIBLE A
CONTINUOUS PRIVILEGE

THIS VOLUME IS DEDICATED

IN AFFECTIONATE AND GRATEFUL REMEMBRANCE

PREFACE

THE present course of study is the outgrowth of eighteen years of experiment in the effort to give an orderly view of the development and significance of the Bible. The students by whose needs the work has been shaped have included not only those who were looking forward to the work of the ministry, but graduate students pursuing special studies in Oriental history and literature, and undergraduates interested in the study of the Bible as a factor in broad culture. During these years, because of the rapidly increasing appreciation of the place of the Bible in general education, the third class has become by far the most important of the three.

Growing out of the effort to meet such varied needs, these outlines will, it is hoped, prove acceptable to more than one class of students. They have been prepared with four classes especially in mind: the college student who has no professional interest in the subject, but desires to understand something of the Bible in its rightful place in human history; the graduate student specializing in Oriental history or literature who needs a comprehensive view of the whole sweep of ancient Semitic civilization; the professional student of theology whose saneness of interpretation will largely

depend upon his grasp of the Bible as a historically connected whole; and the general student of the Bible who finds an increasing joy in its mastery.

As the title of the volume indicates, it contains merely outlines which direct the student in the systematic study of the Bible itself and in the discriminating use of the best reference literature. The topics are so arranged that one or more phases of the work may be omitted without breaking the continuity of the course. For example, those desiring a scientific grasp of the history will give their chief attention to the sections dealing with the sources. Others, whose main interest lies in the books of the Bible and their contents, will emphasize especially the sections which treat of the literature of each period. No pains have been spared to make the outlines definite enough to become a helpful guide to the student who does his work without further direction, and yet elastic enough to give free play to the experienced teacher. The difficulty of this combination need not be emphasized; the authors fully realize that their work will be open to criticism because it fails to meet fully either ideal.

Care has been taken to make the outlines complete and accurate as well as constructive. In a field so broad and diversified there is constant liability to a lack of proportion in treatment and to error in detail. On questions with reference to which competent scholars have still a difference of opinion, the endeavor has been made to indicate clearly the nature of the problem and to enable the student to investigate it for himself. So

far as the authors may seem to impose conclusions upon those who are following their guidance, these are believed fairly to represent the consensus of opinion of the sober and reverent scholarship of to-day.

Our thanks are due to Professor Charles F. Kent, Ph.D., of Yale University, who has reviewed the earlier portions of the volume, and to Professor Clyde W. Votaw, Ph.D., of the University of Chicago, for similar service in the section relating to the Apostolic age.

F. K. S.

H. T. F.

SEPTEMBER 15, 1906.

Introduction

The purpose of this study is to investigate the effects of a new teaching method on student performance. The study was conducted over a period of six months, during which time the new method was implemented in a classroom setting. The results of the study are presented in the following sections. The first section describes the methodology used in the study, including the selection of participants and the design of the experiment. The second section discusses the results of the study, showing that the new method had a significant positive effect on student performance. The third section discusses the implications of the study for future research and for the development of new teaching methods.

1. Introduction

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INTRODUCTION

INTRODUCTION

§ 1. SCOPE OF THE STUDY.

1. *The Study as History.*

EVEN a cursory reading of the Bible shows the contact of Israel with all the important nations of antiquity, from ancient Egypt to the Roman Empire. A thorough study of Biblical history must obviously involve an examination of the relations of Israel with the great nations whose life touched hers in manifold ways during no less than fourteen centuries. It demands also a survey of the still more ancient Semitic civilization out of which Israel sprang and from which she inherited much that had been developing for several thousand years before her ancestors first entered Palestine.

Although the course of study outlined in this volume is concerned primarily with the history of Israel and of early Christianity because of their master influence upon later civilization, it touches upon the history of ancient Babylonia, Egypt, Phœnicia, Assyria, the Babylonia of Nebuchadrezzar, and the Persian, Greek, and Roman empires. The student of the Bible must make a general survey of the growth of civilization from the dawn of history until Christianity had been planted throughout the Græco-Roman world. Such an approach to Biblical history has become possible in recent years through the great advances made in the understanding

of ancient history, notably through the discovery and decipherment of the records of Egypt, Babylonia, and Assyria.

2. *The Study as Literature.*

Out of the life of ancient Israel and of early Christianity grew those writings which are known as the sixty-six books of the Protestant Bible. The thirty-nine books of the Old Testament constitute the canon approved by the Jews of Palestine; the Greek-speaking Jews of Alexandria and elsewhere included some fourteen other books which Protestants now call the Old Testament Apocrypha. The twenty-seven books of the New Testament, selected by the gradual agreement of the early church, have been adopted as the second great division of the Scriptures by all branches of the Christian church.

In the present course of study all the Biblical books are read, as nearly as possible, in the order of their writing, and in connection with the history of their times. This treatment emphasizes the fact that the books grew up in closest connection with human life, and were often addressed, in the first instance, to vital needs occasioned by the vicissitudes of the nation. It further emphasizes the fact that the experiences of the various writers were often the means of their providential guidance into the truths to which they gave expression. This method of study enables the books to throw their light on the conditions out of which they arose and to which they were addressed. On the other hand it frequently makes clear the meaning of otherwise obscure writings, through the light reflected from the conditions of the times.

Treating the Biblical books as literary products of the successive ages of Israel's history tends also to make prominent their rich and varied character as the culled fruit of a nation's literature. It leads to an appreciation of the great variety of literary forms, both of prose and poetry, that they exhibit. Without some recognition of these distinctive forms, the meaning of the writings can hardly be rightly apprehended. In this course, accordingly, the Biblical books are studied from both the historical and the literary points of view. Such a study should add to a trustworthy interpretation of these writings a sympathetic knowledge of the life out of which they grew and a personal fellowship with the noble company of prophets and apostles, whose spirit is forever embodied in them.

A great literature is such because it worthily expresses eternal truth. The study of historical settings and of literary expression must ever be subsidiary to the apprehension of the message. The dominant value of the historical and literary study of the Bible is that it naturally introduces the student to the Biblical point of view in regard to God and man and the universe. Some results of such study have been happily expressed by one who is primarily a student of general history: "In the light thus obtained the sacred text has been transformed; out of the old chaos of hopelessly conflicting statements in religion and morals has come, in obedience to this new conception of development, the idea of a sacred literature which mirrors the most striking evolution of morals and religion in the history of our race."¹ If literature be defined as "the lasting

¹ Andrew D. White, "History of Warfare of Science with Theology," vol. ii. p. 394.

expression in words of the meaning of life,"¹ then an appreciative study of the Bible from the literary point of view will reveal this collection of books as supreme literature, expressing the meaning of life in terms of its deepest and most permanent needs, hopes, purposes, and relationships.

A historical study of Biblical literature must not fail to include some survey of all the significant Jewish writings composed before the fall of Jerusalem in 70 A. D. An acquaintance with these is essential to an understanding of later Judaism and early Christianity. The greater part of the Old Testament Apocrypha and of other Jewish writings of the period from 200 B. C. to 70 A. D. are included in this volume.

§ 2. GENERAL PLAN OF THE STUDY.

1. *The Four Parts.*

The entire course is divided into four parts, as follows :

Hebrew History and Literature.

Early Jewish History and Literature.

Later Jewish History and Literature.

Early Christian History and Literature.

The division between Parts one and two is made by the destruction of Jerusalem in 586 B. C., when the flower of the nation was carried into exile. This marks the close of Hebrew history. Part two includes the history of the Jewish community in its successive subjection to Babylonia, Persia, and Greece for more than four hundred years. Part three opens with the successful revolt of the Maccabeans, beginning in 168 B. C., and

¹ Barrett Wendell, "A Literary History of America."

closes with the last hopeless rebellion of the Jews against Rome, terminating in 135 A. D. Chronologically Part four is included within Part three. The founding and development of early Christianity clearly demands a treatment separate from that of later Judaism.

2. *Method of Studying the History.*

In the study of the history, so far as possible, the earliest records, whether historical narratives, contemporary inscriptions, or prophetic addresses, are analyzed, dated, and read. One who has thus become familiar with the principal sources for the history of a period is prepared to read critically the discussions in modern historical treatises. In connection with reading the history, the outline aims to help the student to note its salient points and to organize the material. As indicated in paragraph one the history is treated in its broad international relationships; the influences due to the nation's geographical position and to the character and ambition of her neighbors are emphasized.

3. *Combination of History and Literature.*

In connection with each period, the writings of the time are considered both as sources and as literature. By a careful analysis of the material of study under the captions of (1) sources, (2) discussion of the history, and (3) literature of the time, each point of view is kept distinct, and yet the close connection between the history and the literature is maintained so that the Biblical revelation, which came both in life and word, is seen as an organic whole.

§ 3. BIBLIOGRAPHY.

The present volume forms an integral part of the Historical Series for Bible Students, to the other volumes of which constant reference is made. In connection with Parts one and two the student should have at hand Kent's "History of the Hebrew People" and "History of the Jewish People" or some other recent critical history such as that of G. W. Wade, H. P. Smith, or R. Kittel (see Appendix). One should also have access to recent histories of the Babylonians and Egyptians. Those of Goodspeed and Breasted in the Historical Series are reliable and convenient. More complete treatises are Rogers, "History of Babylonia and Assyria," and Breasted, "History of Egypt." The short history of Egypt by Newberry and Garstang is excellent for reference. For the Egyptian, Assyrian, and Babylonian inscriptions bearing upon Old Testament history, the most convenient manual in English is that of Price. The student who reads German may consult the comprehensive "Keilinschriftliche Bibliothek" edited by Schrader. McCurdy's "History, Prophecy, and the Monuments" is also helpful. In reading the Old Testament books as historical sources the volumes of Kent's "Student's Old Testament" will be of great assistance. The Biblical material should always be read from these volumes or from the Revised Version, preferably the American Standard edition. In connection with Part three the student should have at hand Riggs' "History of the Jewish People" or Schürer's "History of the Jewish People in the Time of Christ." In this part of the course a translation of the Old Testament Apocrypha (Revised Version) will be needed. For thorough work, translations of other

Jewish literature of the age should be accessible. Reference is made to these in their proper connection. In the study of Part four Rhees' "Life of Jesus" or some other recent historical treatment of the Life will be necessary. References to several of the best are given in the text. A critical history of the apostolic age will also be needed. Those of Bartlet and Votaw are recommended; the works of McGiffert and Weizsäcker are more thorough treatises.

For the entire course of study Hastings' "Dictionary of the Bible" will be of constant service. It is more uniformly useful for the general student than the "Encyclopædia Biblica" to which frequent reference is made. The "Biblical Introduction" of Bennett and Adeney covers the entire Bible and is very helpful for the student. References to other standard Old and New Testament Introductions are everywhere made. Other books which should be consulted, if possible, are indicated in their appropriate connections. A complete list of these is given in the Appendix.

The references are limited to books available in English and within the range of the average Biblical student. Technical bibliographies are to be found in many of the works referred to. It has therefore seemed inadvisable to burden these pages with reference-lists intended to be exhaustive.

PART I
HEBREW HISTORY AND LITERATURE

I

EARLY SEMITIC HISTORY

§ 4. IMPORTANCE OF THE ANCIENT SEMITES IN THE HISTORY OF CIVILIZATION.

To southwestern Asia, the home of the Semites, where history throws its dawning light upon human society, we can trace the origin of much that is most vital in civilization. Thence came three of the world's most influential religions, the beginnings of practical science, and the first successful example of empire building.¹ In spite of the great antiquity of civilization in the Nile valley, it is now recognized that "the Euphrates had long nurtured a civilization which had advanced far, before that of Egypt awoke"² and that the social development of the newer region was greatly influenced by that of the older life in Asia. Both the written language and the geographical names of ancient Canaan bear clear testimony to the fact that this region, too, had felt the influence of the early Babylonian life in deepest measure. Some of the most vital elements of this early culture were spread farther still, along the coasts of the Mediterranean, by the Phœnician traders.

The traditions of early Israel trace the origin of her race to the fruitful valley of the Euphrates. When

¹ McCurdy, "History, Prophecy, and the Monuments," i, p. 6.

² Newberry and Garstang, "Short History of Ancient Egypt," p. 11.

Israel's ancestors came into Canaan, they settled in the midst of a society which had likewise been developed under influences that came from the vigorous, expanding life of Babylonia. In the study of Hebrew history, accordingly, a general knowledge of the earlier life of the Euphrates valley and of its influence upon pre-Israelite Canaan is fundamental. Without this knowledge, the history and writings of the Hebrews cannot be rightly apprehended and interpreted. In the present outlines the first section is devoted to early Semitic history.

§ 5. GEOGRAPHY OF THE ANCIENT SEMITIC WORLD.

In speaking of the importance of southwestern Asia, two divisions have been especially mentioned,—the valley of the Euphrates, and Canaan. These are the two parts of the region which chiefly concern one in securing the necessary background for a study of Hebrew origins. In examining a map of the ancient oriental world,¹ one will observe a crescent-shaped territory extending from the Persian Gulf to the borders of Egypt, bounded, on the concave side, by the Arabian desert, and on the longer, convex side, by chains of mountains and the Mediterranean Sea.

The principal districts to be noted in this region are Babylonia, Assyria, Mesopotamia, Aram (lying between the Euphrates and Canaan, or including also a portion of the country between the Tigris and Euphrates), Phœnicia, and Canaan. The cities of Babylon, Nineveh, Hamath, Sidon, Tyre, Damascus, and Jerusalem should be identified at the outset, although they do not appear in the history of the earliest times. The situ-

¹ See frontispiece.

ation of Carchemish, where a ford of the Euphrates made the principal connection between the halves of the crescent, should also be noted. Here caravans in peace and armies in war, from Assyria and Babylonia, crossed on their route to Canaan or Egypt. It thus came about that those from the far east approached Canaan from the north and not directly across the desert. Indeed, from the standpoint of the Palestinian, "the children of the East" were nomads of the neighboring Arabian desert, while the Babylonian or Assyrian was one from the north.

Aside from the region described above, the ancient Semites inhabited Arabia, with the fertile district of Saba at its southwestern extremity, and Ethiopia, across the Red Sea in Africa. While not properly Semitic territory, the lands of Elam, Media (Madai), and Egypt should be included in any survey of the ancient Semitic world.

The map at the beginning of this volume should be carefully studied and the following references may profitably be read: McCurdy, "History, Prophecy, and the Monuments," I., § 17; Goodspeed, "History of Babylonians and Assyrians," pages 3-13 (for eastern portion); G. A. Smith, "Historical Geography of Holy Land," pages 6-13 (for western portion of northern crescent); "Enc. Biblica," II., cols. 1687-1693. In reading, note: (1) the extent of the crescent-shaped territory; (2) the general character of the land; (3) the significance of the two great rivers; (4) the various names of the chief divisions of the land; (5) the natural connections of its different parts with each other and with other ancient seats of civilization.

§ 6. THE SEMITIC PEOPLES.

The ancient Semites may, perhaps, be best divided into two principal groups, the Aramæans and Arabs. Of these, the first includes the Babylonians and Assyrians, the Mesopotamian and Syrian Aramæans, the Phœnicians and Canaanites, and the Hebrews, Moabites, Ammonites, and Edomites. The Arabs may conveniently be divided into those of northern and central Arabia, those of southern Arabia, and the African Arabs of Abyssinia. In the northern division are to be reckoned the Amalekites, Midianites, and various other tribes mentioned in the Old Testament. According to this division the grouping may be represented as follows :

Aramæans	{	Babylonians and Assyrians, Mesopotamian and Syrian Aramæans, Phœnicians and Canaanites, Hebrews, Moabites, Ammonites, Edomites.
Arabs	{	Northern Arabs, Southern Arabs, African Arabs.

Whence the Semitic race originally migrated is an unsettled question, but it is generally agreed that Arabia was the centre from which it spread directly into the regions indicated above. At intervals, throughout historic times, the tendency to pour out of Arabia into the fertile plains and valleys bordering the desert plateau has manifested itself with resistless force.

At least one or two of the following references may profitably be read : Hastings, "Dict. Bib.," Extra Vol., pages 72-83 ; McCurdy, "History, Prophecy, and the Monuments," I., §§ 17-21, or Hast. "Dict. Bib.," Extra

Vol., pages 83-91; Kent, "United Kingdom," § 26; Barton, "Sketch of Semitic Origins," ch. i.; Keane, "Ethnology," pages 391-395. In reading, note: (1) the different classifications that may be adopted; (2) the various theories as to the cradle of the Semites; (3) the probable course of migration from Arabia into the more fertile bordering territory; (4) the probable order of the migrations and settlements of the various groups of Aramæan Semites.

§ 7. RECORDS OF EARLIEST SEMITIC CIVILIZATION.

During the nineteenth century the labors of explorers in the valley of the Tigris and Euphrates have unearthed many and varied relics and records of the most ancient civilization known to man. The discoveries include architectural remains of palaces, temples, towers, and walls. The vast structures of Nineveh, Babylon, and still more ancient seats of power have been brought to view. Pottery, sculptures, royal inscriptions, business archives, even libraries, buried for millenniums, have all borne their testimony to the political, social, intellectual, and religious life of the peoples who inhabited these regions ages before Greece and Rome come into the light of history. The narrative of the discovery and decipherment of these records is the story of one of the greatest of the many great achievements of scholarship in the nineteenth century.

At least one of the following references should be read: Goodspeed, "History of Babs. and Assysrs.," pages 14-36; Jastrow, "Religion of Babylonia and Assyria," pages 6-19; Hastings, "Dict. Bib.," I, pages 220-223; "Enc. Bib.," I, cols. 423-429; Price, "Monuments and O. T.," chs. iv., v; Rogers, "History of

Babylonia and Assyria," I., pages 84-199, 225-253; Hilprecht, "Explorations in Bible Lands," pages 7-579; Kent, "Discovery and Decipherment of Ancient Inscriptions" (in preparation). In reading, note: (1) how largely the knowledge of the sites, language, and civilization of ancient Babylonia had been lost; (2) early efforts at exploration; (3) great results that attended the explorations of the middle of the nineteenth century; (4) work done since 1873; (5) the early clues for deciphering the language; (6) striking features of the written records; (7) nature and variety of the records of this ancient civilization.

§ 8. ANCIENT BABYLONIA UNTIL ABOUT 1200 B. C.

1. *General Data.*

(1) Situation, Area, and Fertility.

From the headwaters of the Tigris and Euphrates to the Persian Gulf is a distance of about 800 miles. The land included between the two rivers divides itself naturally into two parts. The northern one of these, commonly known by the Greek name of Mesopotamia, is a great plain of limestone and selenite, in area almost equal to England. The northern and western portions of this plain are broken by mountains and are of a fertile character, as is also that part of Assyria which lies east of the Tigris, while the lower portion of Mesopotamia is much more barren. The southern of the two principal parts, commonly styled Babylonia, is of alluvial character, and in ancient times was about equal in area to the combined territory of Holland and Belgium or to the southern half of Louisiana, the latter a region to which it has been likened in character. On the east of the Tigris, the Babylonian plain stretches

away for a distance of some thirty to fifty miles, to the mountains of Elam. On the west it merges into the Arabian desert, twenty or thirty miles from the Euphrates, where the low hills check the overflow of the river. The fertility of ancient Babylonia led to astounding reports of productiveness.¹

Some one of the following references may profitably be read for fuller information: Goodspeed, "Hist. Babs. and Assysr.," ch. i.; Jastrow, "Religion of Babylonia and Assyria," pages 26-30; Rogers, "Hist. Bab. and Assyr.," I., pages 266-301; McCurdy, "History, Prophecy, and the Monuments," I., §§ 71-73, 86; "Enc. Bib." I., cols. 350, 420-421. Notice: (1) the natural boundaries of the country as a whole, with the absence of any natural division between the districts of Babylonia and Assyria; (2) distinguishing physical characteristics of Mesopotamia and of Babylonia; (3) influence of rivers and canals; (4) character of climate; (5) fertility and products of the soil; (6) limitations in building material; (7) the chief cities of Babylonia and Assyria.

(2) Composite Character of the Population.

It is an unsettled question whether the Semites, when they entered Babylonia, found a race already living in the region, from which they adopted the arts of civilization, or whether Semitic and other races were already mingled together there at the earliest period known to us. Two or three of the following discussions of the question should be read. In favor of the former view: Sayce, "Babylonians and Assyrians," pages 1-6; Rogers, "Hist. of Bab. and Assyr.," I.,

¹ See Herodotus, I. 193.

pages 302–311; Hastings, "Dict. Bib.," I., pages 214, 215. In favor of the latter view: Jastrow, "Religion of Babylonia and Assyria," pages 32–34;¹ McCurdy, "History, Prophecy, and the Monuments," II., §§ 82, 83; Goodspeed, "Hist. of Babs. and Assyrs.," §§ 26, 51 (seems to incline toward latter view).

2. *Dawn of History in Babylonia* (before 4000 B. C.).

(1) Form of Government.

The earliest type of government discernible in ancient Babylonia is the city state. There were two groups of such states. The southern of these consisted of Eridu, Lagash (Shirpurla), Ur, Larsa, Uruk (Erech), and Isin; the northern, of Agade, Sippar, Nippur, Kutha, and, at a later date, Babylon. Consult frontispiece map in Goodspeed, "Hist. Babs. and Assyrs." Reference may also be made to Rogers, "Hist. Bab. and Assyr.," I. pages 289–296.

(2) Duration of First Historic Period.

Most students of Babylonian history are agreed that our knowledge of it extends back at least as far as 4500 or 5000 B. C., and that the culture then existing testifies to a long period of development far removed from anything that could be styled a state of savagery. On the material side this civilization had reached the agricultural stage, with the construction of irrigating canals and cities. On the intellectual side, language had been reduced to a written form, with all that this means for indefinite possibilities of further progress.

¹ See also his article in "Am. Journal Semit. Languages," xxii. No. 2. For what seems a concession on the part of Professor Jastrow to the other view, see Hastings, "Dict. Bib.," Ext. Vol., p. 73a.

On the religious side, there was already developed an organized priesthood with temples.

Read Goodspeed, "Hist. Babs. and Assyrs.," pages 49-56, or Rogers, "Hist. Bab. and Assyr.," pages 349-359.

3. *Period of Expansion and Unification* about (4000-2300 B. C.).

Physical needs and ambition for power naturally led the city states of ancient Babylonia to acts of aggression against their neighbors, and, in addition to such obvious motives, a strong religious impulse tended in the same direction. Each state had its local deity, whose glory was thought to be furthered by conquests that showed his superiority to the gods of other cities, the gods of conquered districts becoming subject to the deity of the victorious city.

The early struggles for supremacy seem to have been confined to the lower valley of the Tigris and Euphrates; but about 4000 B. C. a mighty conqueror, Lugal-zaggisi of Uruk, made expeditions to the Mediterranean and to the mountains at the north of Mesopotamia. He styled himself "King of Uruk," "King of the Totality." About 3800 B. C. most students of Babylonian history date the famous reign of Sargon I. This ruler and his son, who had their seat of government in Agade, carried their arms into Armenia, Elam, Arabia, and to the coast of the Mediterranean. Later the rule shifts to the south, with Shirpurla the controlling centre for a considerable period. By about 3000 B. C., Ur had made itself dominant. Her kings seem to have ruled united Babylonia. In both north and south they built temples and they assumed the title "King of

Shumer and Akkad" (northern and southern Babylonia). From about 2800 to 2500 B. C., Ur was again the seat of power, with its rulers calling themselves "King of the Four Regions." Contract tablets, dated from events in these reigns, testify to campaigns in Aram, Arabia, and Elam. The sovereignty of Ur was followed by a period of strife between different centres, but about 2400 B. C. a dynasty arose at the city of Babylon which was destined, after a few generations, to make that city the centre of power and culture for all this region. Five kings, however, ruled in this new line, before a monarch of great significance appeared. In the meantime Larsa was the seat of another dynasty of which the second king called himself "King of Shumer and Akkad"; and then Elam, so often invaded from the plain of Babylonia, attacked in turn. Uruk and Larsa had to bear the brunt of the shock, and Larsa became a centre of Elamite power. The Elamite rule humbled the aspiring cities of the south and terminated the long period of expansion and unification which had extended over more than a millennium and a half and had spread the influence of the Euphratean culture to the Mediterranean.

For a full account of the history, so briefly summarized above, reference should be made to Goodspeed, "History of Babs. and Assyrs.," pages 57-70, or Rogers, "Hist. of Bab. and Assyr.," I., pages 361-385. Short accounts may be found in Hastings, "Dict. Bib.," I., pages 224-226, and "Enc. Bib.," I., cols. 443-444.

4. *First Dynasty at Babylon* (about 2400–2100 B. C.).

The city of Babylon itself did not appear as a centre of influence until the history of the region which we know as Babylonia was already more than two thousand years old. The long period of expansion and unification terminated at the time when the Elamites had overrun the south, and Babylon had appeared in history as a seat of government in the north. It was about a century later that the first important ruler, the sixth of the line, came to the throne of Babylon. This great monarch, Hammurabi, has left records of his enlightened efforts for the agricultural development of the land, and a great law code, cut in the enduring rock, which carries our knowledge of the history of jurisprudence back a thousand years before the age of Moses. As yet no inscription has been discovered giving the details of his wars; but it is evident that he destroyed the Elamite power in Babylonia, and his assumption of the ancient titles "King of Shumer and Akkad," "King of the Four Quarters of the World," seems to indicate that his power extended far. In Larsa and Sippar he erected temples to the sun-god, and at Babylon and Borsippa he enlarged those already standing. His great canal running down through the heart of Babylonia made the bordering territory fertile; and the granary built at Babylon stored the increased crops of grain. It may be that Lugalzaggisi and Sargon I. exceeded Hammurabi in the extent of their sway, but Hammurabi made Babylon the centre of culture for southwestern Asia during millenniums. Assyria, in time, conquered her, but could only borrow and imitate her civilization. When political power returned for a

brief period to Babylon, seventeen hundred years after Hammurabi, the great rulers Nabopolassar and Nebuchadrezzar imitated his inscriptions. Hammurabi's son proved an efficient ruler, and the dynasty continued down to about 2100 B. C.

For a fuller account of this dynasty reference should be made to Goodspeed, "History of Babs. and Assyrs.," pages 107-119, or Rogers, "Hist. Bab. and Assyr.," I., pages 386-395. A short account may be found in Hastings, "Dict. Bib." I., pages 226-227, or "Enc. Bib.," I., cols. 444-445. The great code of Hammurabi has been discovered, translated, and published since the writing of all the above accounts. It is an invaluable document, throwing light upon all phases of the social organization of ancient Babylonia, and is of especial interest to the Biblical student, because of its close parallels with many laws of the later Old Testament legislation. For a translation of this code, reference may be made to: C. H. W. Johns, "Bab. and Assyr. Laws, Contracts, and Letters," pages 44-68, or Hastings, "Dict. Bib.," Ext. Vol., pages 599-608; Harper, "The Code of Hammurabi." For information concerning the code, see: Hast., "Dict. Bib.," Ext. Vol., pages 584-599, 608-612; "Biblical World," Mar. 1903, Dec. 1904; Johns, "Laws, Contracts, and Letters," pages 4-6.

5. *Second and Third Dynasties at Babylon and Rise of Assyria* (about 2100-1200 B. C.).

The dynasty which followed that of Hammurabi lasted, probably, about three hundred years. The later Babylonian king list gives the names of eleven rulers, but no contemporary inscriptions have been

found. The age would seem to have been one of peace.

The third dynasty, commonly known as the Kassite, was of foreign origin. The Kashus, or Kassites, came down from the mountains north of Elam and seem to have gained a foothold in southern Babylonia during the later years of the second dynasty. The king list gives the number of successive Kassite rulers as thirty-six and the dynasty must have dominated Babylonia for full five hundred years. The beginning of this foreign rule marked, it is thought, a retrogression in civilization, but, in time, the vital influences of Babylonian culture made themselves felt once more. An inscription, preserved from the central portion of this long dynasty, shows that the ruler then on the throne controlled the regions of the middle and upper Tigris and the slopes of the eastern mountains.

By about the middle of the fifteenth century B. C., a new Semitic power appeared, pushing from its centre on the eastern bank of the Tigris southwestward toward the northern boundary of Babylonia proper. For this period of history, the Tel-el-Amarna tablets, found in Egypt in 1887, lift the curtain high and show the conditions of the times as involving international diplomacy on a wide scale. Egypt had now entered upon a career of expansion. She had won the control of Palestine and Syria and secured a monopoly of trade. The Babylonian influence, however, had left such a strong impress that even the local Egyptian governors of Palestine reported to the Pharaoh in the writing and language of Babylonia, which was also the instrument of diplomatic correspondence between Babylonia and Egypt.

By 1400 B. C. Babylon and Assyria were face to face, disputing over the boundary between them. A marriage alliance in the royal families served to secure temporary peace, but wars broke out later, and, soon after 1300, an Assyrian king was actually master of Babylon for several years. When he was expelled, the Babylonians gained territory from Assyria, and, not far from 1200 B. C., they confined Assyria to her original narrow territory. Soon the Assyrians won back some cities in the disputed territory between the two centres, and with the next Kassite king the long dynasty closed.

For a fuller account of the Kassite period reference should be made to Goodspeed, "History of Babs. and Assyrs.," pages 121-154, or Rogers, "Hist. of Bab. and Assyr.," I., pages 395-424. Short accounts may be found in Hastings, "Dict. Bib.," I., page 227, and "Enc. Bib.," I., cols. 446-447. For information as to the Tel-el-Amarna tablets see: Breasted, "Hist. Egypt," pages 332-337, 382-389, 393; Price, "Mons. and O. T.," pages 111-112.

§ 9. ANCIENT SYRIA AND PALESTINE UNTIL ABOUT 1200 B. C.

1. *Babylonian Dominance* (about 4000-1700 B. C.).

It has already been seen (§ 8, 3) that, as far back as 4000 B. C., expeditions were made from Babylonia to the Mediterranean coast. Nothing is known, however, of the details of history in Syria and Palestine till a time almost twenty-five hundred years later, yet subsequent conditions bear indubitable testimony to the duration and depth of the Babylonian influence on the land. The later use of Babylonian language and writ-

ing, already referred to, names of places, religion, traditions, and art, all testify to the earlier Babylonian influence, long after Babylon's political power had receded from the land.

For a discussion of the Babylonian influence see: Paton, "History of Syria and Palestine," pages 49-55; Maspero, "Struggle of Nations," pages 14-19; Breasted, "Hist. of Egypt," pages 258-262.

2. *Egyptian Dominance* (about 1550-1200 B. C.).

About 1550 B. C., while the Kassites ruled Babylon and a century before they came into contact with the rising power of Assyria, Palestine came under the sway of Egypt. The Egyptian monarchy was already ancient at this time, but its earlier history had showed no such tendency to expansion as characterized early Babylonia. For a considerable period prior to 1600 B. C. Egypt fell under a foreign dynasty called the Hyksos. After that date, the native Egyptians arose and succeeded in expelling these rulers. Ahmose, or Amosis I., the leader of the new movement, pursued the Hyksos into Palestine and put the tribes he found there under tribute. The second ruler of the new native dynasty (the Eighteenth Dynasty) possibly penetrated as far as the Euphrates. It is doubtful whether he really established rule over such distant regions, but his second successor, Thutmose, or Thutmosis, III., about 1470 B. C., made Syria, as far as the Euphrates, tributary, and even crossed the river into northwestern Mesopotamia. Under the rule of this monarch, Egypt reached the height of its power, with a territory extending from Ethiopia to Asia Minor and from Phœnicia to the Euphrates. Egypt's rule over this great

Asiatic territory was not very long continued, for she did not know how to bind such heterogeneous and wide-spread members into a permanent empire. The Tel-el-Amarna letters, a little later, show the local Egyptian governors at feud with each other or appealing frantically for help against foreign invaders to a central government that seems rarely to have given aid when and where it was most needed. From the north the Hittites advanced into Syria, while other invaders from the east, called the Habiri, pressed in upon both Syria and Palestine. A century after the great victories of Thutmose III. Egypt had lost even nominal sway over all her Asiatic dominions except Palestine. In the north of Syria the Hittite was now dominant, and the Amorite kingdom had established itself as far south as Tyre and Galilee, while the Habiri had effected settlements in various places.

A new dynasty which came to the Egyptian throne did some vigorous campaigning in Palestine, but could not push far north of Galilee. During the reign of an early monarch of the line, he entered into a treaty with the Hittites, who retained the greater part of Syria, while Palestine and the Phœnician coast were secured to the Egyptians. This ruler, Ramses, or Ramesu, II., is of especial interest to the Bible student, since he built Pithom and so must be the Pharaoh referred to in Exodus as bringing the Israelites into bondage. The next Pharaoh, Merneptah, maintained friendly relations with his Hittite neighbors, but his reign was followed by a period in which several kings ruled in quick succession, and which terminated in anarchy. The Hebrew exodus, if it involved any large number, could hardly have occurred earlier than this time of

confusion, when Egypt was so disturbed internally that she could not maintain much control outside her own borders.

For a brief account of Syria and Palestine prior to 1200 B. C., read Kent, "United Kingdom," §§ 20-24. For fuller discussion of the history, reference may be made to: Paton, "Early History of Syria and Palestine," pages 74-136; McCurdy, "History, Prophecy, and the Monuments," I., pages 152-223. For Egyptian history during the period of her dominance in Palestine, reference may be made to Breasted, "History of the Egyptians" (in preparation), or his larger work, "Hist. of Egypt," pages 233-501; Newberry and Garstang, "Hist. of Ancient Egypt," pages 121-167; Hastings, "Dict. Bib.," I., pages 660-662; "Enc. Bib.," II., cols. 1238-1242.

II

TRADITIONS OF THE HEBREWS REGARDING THE BEGINNINGS OF HUMAN HISTORY — GENESIS 1-11²⁶

HAVING traced the general history of Babylonia, Syria, and Palestine, down to the age when the Israelites were to enter the promised land, that is, to about 1200 B. C., a strict compliance with logical order would require us to pass immediately to the investigation of Israel's origin. This method would, however, leave no convenient place for the study of the entire body of highly significant and interesting narratives in Genesis 1-11²⁶. These accounts deal with pre-historic times and belong chronologically before the material of Section I., but some knowledge of matters therein included is essential to an understanding of the relation of these narratives to their Assyro-Babylonian parallels.

§ 10. FIRST CREATION ACCOUNT OF GENESIS AND THE BABYLONIAN CREATION NARRATIVE. GENESIS 1-2²⁶.

1. *Structure of the Genesis Narrative.*

Group the events of creation by days in parallel columns of three days each and compare the columns, noting the symmetrical structure of the two. Note the recurring phrases of the narrative and any other interesting elements of literary style.

2. *Teachings of the Genesis Narrative.*

Note: (1) the conceptions of God and man which are clearly implied in the account; (2) the idea with which the account culminates.

3. *The Assyro-Babylonian Creation Account.*

Read at least one of the following references and note the points of resemblance and difference between the Hebrew and Assyro-Babylonian narratives: Kent, "Beginnings Heb. Hist.," pages 360-370; Driver, "Genesis," pages 26-35; Davis, "Genesis and Semit. Tradit.," pages 1-22; Jastrow, "Religion Bab. and Assyr.," ch. xxi.; Ryle, "Early Narratives Gen.," pages 14-23; Hastings, "Dict. Bib.," I., pages 504-506; Price, "Mons. and O. T.," pages 80-85; Worcester, "Gen. in Light Modern Knowledge," pages 109-126; "Bib. World," Jan., 1894, pages 6-16.

4. *Genesis 1-2^a and Modern Science.*

In the last century several geologists undertook to show substantial harmony between the first creation account of Genesis and modern science. In order to do this, it was necessary to assume that the "days" of creation were really long ages. With this granted, the general order of creation was found to be much the same according to Genesis and the conclusions of geology. Several disagreements, however, can hardly be denied. Note carefully the clear representation of Genesis that vegetable life flourished two periods before animal life appeared, that fishes and birds appeared together and preceded all land animals, that the heavenly bodies appeared after the earth, that animals were at first vegetarian, and that the sky is a

solid dome, supporting the waters above the heavens (v. 7, cf. Pss. 148⁴). For the arguments in favor of harmony, see Guyot, "Creation"; Dana, "First Chapter of Genesis and Science"; Dawson, "Origin of the World according to Revelation and Science," "Eden Lost and Won." For discussions presenting the prevailing view of Biblical scholars, see Driver, "Genesis," pages 19-26; Mitchell, "World before Abraham," pages 115-119; Ryle, "Early Nars. Gen.," pages 23-31; Hastings, "Dict. Bib.," I., page 507.

§ 11. THE SECOND CREATION ACCOUNT OF GENESIS.
GENESIS 2^{4b-25}.

1. *Structure of Narrative.*

Compare Genesis 2^{4b-25} with Genesis 1-2^{4a} in reference to: (1) order of events; (2) rigidity and repetitiousness of style; (3) name of the Creator.

2. *Teachings of the Narrative.*

Compare the teachings of the first and second creation accounts concerning man and God; what have they in common? which is the more sublime?

3. *Other Traditions of Man's Creation.*

No such close parallel is found for the second creation account in the Assyro-Babylonian literature as for the first. For the Babylonian story of man's creation from earth and the blood of the god Marduk or Belos, see Kent, "Beginnings Heb. Hist.," page 369; Jastrow, "Relig. Bab. and Assyr.," pages 444-450; Davis, "Gen. and Semit. Tradit.," page 36. For the Egyptian story of man shaped from clay at the potter's wheel, see Davis, "Gen. and Semit. Tradit.," page 37;

Worcester, "Gen. in Light Mod. Knowl.," pages 96-102 (includes other Egyptian ideas of creation).

4. *Genesis 2^{4b-25} and Modern Science.*

No efforts have been made to bring the narrative of Genesis 2^{4b-25} into harmony with modern science.

For general discussion of the second creation account see: Driver, "Gen.," pages 35, 36, 52; Mitchell, "World before Abraham," pages 119-123, 136-141; Ryle, "Early Nars. Gen.," pages 32-42; Davis, "Gen. and Semit. Tradit.," pages 36-54; "Bib. World," Feb., 1894, pages 97-108.

§ 12. PARADISE AND THE FALL. GENESIS 2⁸⁻¹⁷, 3¹⁻²⁴.

1. *Location of the Garden.*

Note carefully the statements of Genesis as to the location of the garden and the rivers, observing the vagueness and uncertainty of the description. Throughout the centuries many theories have been propounded as to the location of Paradise. It has been sought, not only in every part of the world, but even outside of it; from the second to the tenth century, many holding that it was half on earth and half in heaven. It was thought of as beyond the western sea or in the east, shut in behind terrible mountains.¹ With present knowledge, there is general convergence on the view that the tradition placed the garden in southern Babylonia. See: Driver, "Gen.," pages 57-60; Mitchell, "World before Abraham," pages 123-133; Ryle, "Early Nars. Gen.," pages 43-45; Davis, "Gen. and Semit. Tradit.," pages 55-62; Hastings, "Dict.

¹ Geikie, "Hours with the Bible," I, pages 107-109.

Bib.," I., pages 643-644; Worcester, "Gen. in Light Mod. Knowl.," pages 151-153.

2. *Conditions of Life Pictured.*

Note the ideas of the narrative as to labor before and after sin.

3. *Teachings of the Narrative.*

Note: (1) the anthropomorphic character of the picture of God; (2) the motive of man's sin or the real nature of the temptation; (3) the consequences of sin; (4) the outlook for man's future. Is the narrative consistent with man's moral experience in all ages? Is it consistent with the course of man's history as interpreted by the doctrine of evolution? Cf. Kent, "Origin and Perm. Val. of O. T.," pages 230-235.

4. *Parallels among Other Nations.*

A few years ago, it was thought that the story of the temptation and fall was depicted on a Babylonian cylinder. This represented two figures in human form, seated, facing a tree, and extending their hands as though to grasp the fruit hanging from it. Between the backs of the two figures, on the opposite side of the cylinder from the tree, was a serpent. It has been pointed out, however, that the differences in many details are too great to enable us to feel that we have here the same traditions. See Delitzsch, "Babel and Bible," page 48, for view that it was probably connected with story of the fall; Davis, "Gen. and Semit. Tradit.," pages 65-67, and picture facing page 63, for arguments against identification. Worcester, "Gen. in Light Mod. Knowl.," pages 197 ff., presents at length arguments pro and con.

While no parallel to this story has been found in other Semitic traditions, the setting of the story points very strongly to Babylonia for its origin. The situation of the garden has already been noted, and sacred trees appear constantly as emblematical representations in the Assyrian and Babylonian sculptures. Many have identified the cherubim with the winged, man-headed bulls of Assyro-Babylonian sculpture and of Ezekiel's visions, and some have suggested a connection between Tiamat of the Babylonian creation story and the serpent tempter. The serpent appears too commonly, however, in early legend, as a symbol of dark and evil power, to afford any clear connection between the Hebrew story and Babylonian tradition. The conception of a primitive golden age is, if possible, still more universal than the dread of the serpent in ancient folk lore.

For general discussion of the story of Paradise and the Fall, see: Driver, "Gen.," pages 44, 51-57, 60, 61; Mitchell, "World before Abraham," pages 141-159; Kent, "Beginnings Heb. Hist.," pages 370-373; Ryle, "Early Nars. Gen.," pages 32-60; Davis, "Gen. and Semit. Tradit.," pages 64-84; Worcester, "Gen. in Light Mod. Knowl.," chs. viii.-xii.; "Bib. World," Mar. 1894, pages 176-188.

§ 13. STORY OF CAIN AND ABEL. GENESIS, 4^{1-16a}

1. *Circumstances Assumed, but not Explained.*

Reading the narrative, note: (1) sacrifice presupposed, but no account of institution; (2) blood revenge assumed; (3) no explanation why offering of Abel was preferred, or how the preference was indicated.

2. *Purpose.*

Consider the purpose of the narrative: (1) in relation to the story of the development of civilization; (2) in relation to the moral teaching of the series of narratives.

For general discussion of the story of Cain and Abel, see: Driver, "Gen.," pages 62, 63, 71, 72; Mitchell, "World before Abraham," pages 159-168; Ryle, "Early Nars. Gen.," pages 61-77; Davis, "Gen. and Semit. Tradit.," pages 85-89; Worcester, "Gen. in Light Mod. Knowl.," ch. xiii.; "Bib. World," April, 1894, pages 266-271.

§ 14. THE TWO LISTS OF ANTEDILUVIANS. GENESIS, 4¹⁶ -5

1. *Comparison of the Lists.*

Write, in parallel columns, the generations of chaps. 4 and 5, beginning the second column two lines above the first, so that Kenan of ch. 5 will come on the line with Cain of ch. 4. Draw lines connecting Enoch of the first column with Enoch of the second, and Mehujael of the first with Mahalalel of the second. Compare the two lists when thus placed and consider whether they are really two different lists, or one is based on the other.

2. *The Long Lives of Chapter 5.*

The ancient Samaritan version of the Pentateuch and the Greek translation made in the third century B. C. differ greatly from our text of the Hebrew in the total number of years assigned to the lives of the antediluvians. The Samaritan version makes the total 1307 years, the Greek 2262 years, while our version makes the total 1656 years. Adopting either text, the difficulties with the list are manifest. Various forced

explanations have been offered to relieve the physical difficulties, for it is generally recognized that the human body is not so constituted as naturally to live through the long periods here mentioned. It has been thought that, in the early days of humanity, powers were fresher and stronger, so that the human mechanism could longer resist atrophy and decay. In this connection we may note that the length of normal human life does not seem to have varied materially since Psalm 90 was written, unless it be to lengthen slightly. Another purely arbitrary explanation offered is that, until the time of Abraham, three months were called a year, from Abraham to Joseph, eight months, and since, twelve months. A more plausible theory is that the names represent tribes or dynasties. While the extreme lengths of individual lives involve physical difficulties that make a literal interpretation impossible, the total number of years from the origin of man to Abraham, on the other hand, is far too short to meet the requirements of present knowledge. We have already seen a highly developed civilization existing in Babylonia at a date earlier than this list would seem to imply for Adam's creation, while the geologist and anthropologist find evidence of man's existence tens, if not hundreds, of thousands of years before the dawn of history in Babylonia. Even very conservative scholars have recognized the difficulty and explained it by maintaining that the line may not be complete. See Green, "Unity Book of Genesis," pages 49-50.

3. *Purpose of the Lists.*

The list of chap. 4 is apparently designed to carry forward the story of the earliest civilization, interrupted

by the account of the first murder. Chap 5., on the other hand, carries us back by its heading, "the book of the generations of Adam," as well as by its rigid, repetitious style with constantly recurring phrases, to the first creation account, terminating at 2nd. It seems clearly designed to bridge the gap between this and the narrative of the deluge. The first creation account contains the covenant with Adam, wherein he is given the vegetable world for food, and is allowed dominion over the beasts, and culminates in the institution of the Sabbath. The narrative of the flood similarly contains the covenant with Noah and the giving of flesh to eat. Both lists close at the same point.

For further discussion of the lists, see: Driver, "Gen.," pages 68, 72-74; Mitchell, "World before Abraham," pages 168-90; Ryle, "Early Nars. Gen.," pages 78-95; Davis, "Gen. and Semit. Tradit.," pages 90-100; "Enc. Bib.," I., cols. 620-628; Worcester, "Gen. in Light Mod. Knowl.," ch. xiv.; "Biblical World," April, 1894, pages 265-266, 271-274, May, pages 326-335.

§ 15. THE DELUGE NARRATIVE IN GENESIS AND IN BABYLONIAN LITERATURE. GENESIS 6-9¹⁹.

1. *Structure of the Genesis Narrative.*

In reading the narrative, note carefully all the chronological statements and try to make out a chronology of the flood story. Next, put together, in one column, all the statements that give dates by year, month, and day of month, *e. g.* 7^{6,11}, 8⁴, and consider whether, from these alone, a more self-consistent chronology is obtained than before. Then place, in another column, all the statements that give the time by periods of

seven and forty, and consider the account of the duration of events thus obtained. These various data will be reconsidered later on. Note also the different statements as to the number of animals and the apparent discrepancy between 8⁵ and 8⁶.

2. *Teachings of the Genesis Narrative.*

(1) Note: (1) the culmination of the story of sin begun in ch. 3; (2) the character of God as exhibited in this judgment; (3) the ground of the deliverance; (4) the new start for humanity. Note also the permission to eat flesh without the blood, and the terms of the covenant.

3. *The Assyro-Babylonian Deluge Narrative.*

In the eleventh tablet of the Babylonian epic of Gilgamesh is the narrative of a deluge, showing many striking resemblances to the Biblical account. The hero of the story was directed to build a vessel of prescribed dimensions and to stock it with provisions. Into this he gathered "seed of life of every kind." The flood came and destroyed all men and animals, except those saved in this single vessel. At length the ship grounded on a mountain and birds were sent forth to test the subsidence of the waters. On coming out of the ship the hero of the story offered sacrifice. The Babylonian account gives the occupants of the vessel as including servants, workmen, and a pilot, in addition to the hero and his wife. In this narrative, too, the storm lasted only seven days and drained off in another seven. The birds sent out were a dove, swallow, and raven. Such differences are no greater than one would expect to arise in the transmission of the

same original story through different nations, and the resemblances are such as to force the conclusion that the accounts were originally one. The greatest difference lies in the strong ethical turn given to the story in its Hebrew form. In the Babylonian story the gods appear acting capriciously, and the idea of punishment barely comes to the surface. In strongest contrast is the ethical and religious use made of the narrative in Genesis. The wide prevalence of flood traditions in the legends of many peoples and different continents has often been emphasized and urged as an argument for the historical verity of a universal flood, within the memory of man.

For a translation of the Babylonian flood story, more or less complete, see: Kent, "Beginnings Heb. Hist.," pages 373-378; Mitchell, "World before Abraham," pages 111-113; Price, "Mons. and O. T.," pages 90-93; Worcester, "Gen. in Light Mod. Knowl.," ch. xviii.; "Bib. World," Feb., 1894, pages 110-118.

4. *Genesis 6-9¹⁹ and Modern Science.*

Certain difficulties with the narrative of Gen. 6-9¹⁹ are obvious. The practicability of including all forms of animal life in a single vessel some 450 feet long and 75 feet broad, together with food for their maintenance during the period of the deluge, hardly needs discussion. If, however, such difficulties seem surmountable, modern geology and anthropology are perfectly decisive in negating any literal understanding of a world-wide flood within human memory and a re-peopleing of the entire earth from one centre. For discussion of these questions, see: Driver, "Gen.," pages 82, 83, 99; Ryle, "Early Nars. Gen.," pages

112-113; Davis, "Gen. and Semit. Tradit.," pages 130, 131.

For general discussion of the entire narrative, see: Driver, "Gen.," pages 82, 83, 85, 86, 99-108; Hastings, "Dict. Bib.," II., pages 16-23; Mitchell, "World before Abraham," pages 190-227; Ryle, "Early Nars. Gen.," pages 96-118; Davis, "Gen and Semit. Tradit.," pages 110-134; Price, "Mons. and O. T.," pages 89-96; "Enc. Bib.," I., cols. 1055-1066; Worcester, "Gen. in Light Mod. Knowl.," ch. xviii.; "Bib. World," 1894, July, pages 20-31, Aug., pages 114-123.

§ 16. NOAH, THE FIRST VINEYARD KEEPER, AND HIS SONS. GENESIS 9²⁰⁻²⁸.

This brief section is of interest chiefly because of the relation of the races it pictured in Noah's curse, and because of its emphasis on filial respect.

It seems not improbable that it belongs, chronologically, before, rather than after, the deluge narrative, at a time when Noah's sons were comparatively young. For further discussion, see: Driver, "Gen.," pages 111, 112; Mitchell, "World before Abraham," pages 228-233; Ryle, "Early Nars. Gen.," pages 119-123.

§ 17. TABLE OF THE NATIONS. GENESIS 10.

1. *Structure of the Table.*

Arrange the names of the chapter in a genealogical table, so as to show distinctly just how far each line is carried. Note that though the form is genealogical the list includes names with which we are familiar as names of cities, districts, and peoples. St. Augustine observed that we had here "nations, not men." When the narrative states that Canaan begat Sidon and Heth,

it seems natural to interpret this as meaning that the city of Sidon and the Hittites were to be found in the land called Canaan. An examination of the table shows that the principle of classification cannot have been entirely racial, but rather that geographical location is determinative, though political, commercial, and, perhaps to some extent, racial relations may have modified the grouping. The table covers southwestern Asia, a little of Africa, and, possibly, a bit of Europe. An attempt to represent the geographical picture of the chapter may be found on the map, page 58, of MacCoun, "Holy Land in History."

2. *Significance of the Table.*

What has already been said has indicated that the table apparently violates a fundamental requirement of scientific classification. The division does not seem to be based entirely on any one principle. That principle which is most prominent, namely, geographical location, is one that cannot be relied upon for classification of races. We have here a rough picture of the distribution of the peoples known to the ancient writer, the chief significance of which is to be found in its contribution to the Hebrew conception of humanity as being of one kindred.

For general discussion of this chapter, see: Driver, "Gen.," pages 112-114; Mitchell, "World before Abraham," pages 233-265; Ryle, "Early Nars. Gen.," pages 123-127; Davis, "Gen. and Semit. Tradit.," pages 135-139; Price, "Mons. and O. T.," pages 97-99; Wade, "O. T. Hist.," pages 63-74.

§ 18. TOWER OF BABEL. GENESIS 11¹⁻⁹.1. *Probable Origin of the Narrative.*

No such close parallel has been found in the Assyro-Babylonian tablets for the story of Babel as for the Creation and Flood traditions, yet there are somewhat similar Babylonian traditions, and the coloring throughout bears unmistakable witness of strong Babylonian influence. The scene, Shinar, is Babylonia; the building materials, bricks and bitumen, are those of Babylonia; while the erection of great towers is highly characteristic of that region.

2. *Significance of the Narrative.*

The story is evidently an effort to explain the scattering of humanity and the differences of languages, and has been plausibly held to represent a more primitive theory than that lying behind the preceding table of nations.¹ That it is a satisfactory theory would hardly be maintained by any one who recognizes the results of ethnology and philology as of value. The only way to meet this difficulty and maintain the historical character of the narrative is to deny that it is intended to explain the differences of language the world over, or even the characteristic differences which distinguish the great families.

While the setting of the narrative is so strongly Babylonian, its present form is as markedly Hebrew. The building of the huge towers of Babylonia was a religious act, while the narrator here counts it as an example of man's wicked vainglory. The destruction of the tower and the inconvenient babel of human

¹ Mitchell, "World before Abraham," page 265.

languages is given the characteristic Hebrew interpretation of a divine judgment. This story, like those of the fall, the first murder, the flood, is used to furnish an example of human will asserting itself and meeting the judgment of Jehovah.

For further discussion, see: Driver, "Genesis," pages 132-134, 136, 137; Mitchell, "World before Abraham," pages 265-271; Ryle, "Early Nars. Gen.," pages 127-133; Davis, "Gen. and Semit. Tradit.," pages 141-150; Worcester, "Gen. in Light Mod. Knowl.," ch. xxii.; Hastings, "Dict. Bib.," IV., pages 790-793; "Enc. Bib.," I., cols. 410-413.

§ 19. THE POSTDILUVIANS. GENESIS 11¹⁰⁻²⁶.

Compare: (1) the line with that of Shem in ch. 10; (2) the length of the lives with those of ch. 5. For discussion of the list consult Driver, "Genesis," pages 137, 138; Mitchell, "World before Abraham," pages 271-280; Ryle, "Early Nars. Gen.," pages 133-135.

§ 20. GENERAL VIEW OF GENESIS 1-11²⁶.

1. *Structure.*

(1) Documentary Analysis.

The question of the composite authorship of Genesis 1-11 has been largely ignored in the studies up to this point; but many facts have been noted which, when considered together, bear clear evidence to the fact that there are two distinct strands of narrative interwoven in the chapters. One of these is represented in the minute genealogies of chapters 5 and 11, with their rigid, repetitious style, and in the first creation account, which shows the same characteristics of style. The

other is represented in the picturesque narratives of the creation of man, the garden, fall, first murder, and tower of Babel. In the greater part of the section, the two kinds of material are not closely interwoven and are easily separated. In the deluge narrative, however, the two strands appear much more closely interlaced, yet to recognize their presence relieves, at once, the difficulties in the chronology of the section. If the verses which give the dates with minute attention to year, month, and day are recognized as belonging to the strand that contains the statistical genealogies, while those which give the time in the round numbers forty and seven are attributed to the source which gives the broadly sketched stories, each part will be found self-consistent. The proof of this will be apparent to one who reads each narrative continuously in such a book as Kent's, "Beginnings Heb. Hist," pages 51-70.

Such facts as these persist throughout the first six books of the Old Testament. In order to give them adequate explanation, modern scholars have come to agree, in substance, upon a theory of the literary origin of these books, the reasonableness of which can only be apparent to one who has worked his way through the books in question, but which may be briefly explained at this point.

It recognizes the fact that the Hexateuch has gone through a long literary history, beginning as soon as there was a literary class and opportunity in Israel. It was not the work of one mind, but of many master minds. The rigidity and the picturesqueness of narrative already noticed point back respectively to priestly and prophetic authorship. Other indications support

this distinction, and justify a belief in the gradual combination into one unified composition of several earlier, strongly individualized narratives.

The theory assumes that, in the centuries following Solomon, two prophets, eager to establish their fellow-countrymen in loyalty to God, made use of the abundance of traditions and records, inherited from their fathers, in the composition of histories of their nation, each of which was complete for its own purpose. One was, possibly, a century earlier than the other. The earlier, a prophet of Judah, conveniently styled J, began his history with the creation of mankind and traced the origin and development of the "chosen people" from the divine selection of Abraham to the organization of the kingdom. His central thought was the continuous guidance of God in all Israel's affairs. The other prophet, belonging to the northern or Ephraimite kingdom and conveniently styled E, was chiefly interested in the dominant personalities through whom God exercised this guidance and in the methods by which they kept in touch with God. So distinct were the resulting histories, and yet so parallel, making use as they did of the same materials, that it became possible for some editor, not far from Josiah's time, to unite the two into one prophetic history, styled JE, more comprehensive than either by itself. Not earlier than the exile a priest (P), who may have felt that, while these prophetic histories of Israel were of great value, they failed to do justice to much regarded by him as essential, prepared a history which traced the origins of the religious institutions of Israel. During and after the exile, a movement toward the editing and collecting of the religious writings of the nation arose,

which resulted in the combining of these histories and of the laws which they had recorded into one great whole, the work of the priest being taken as a basis.

The argument for this theory is a cumulative one, based upon the combination of several distinct lines of evidence. It cannot be weighed as a whole until one has studied, at least, the entire Pentateuch. Some of the lines of evidence, however, appear distinctly in connection with Genesis 1-11. Read one or more of the following references and note the different kinds of facts on which the analysis is based: Bennett and Adeney, "Bib. Int.," pages 26-32, 60, 61; Driver, "Int. Lit. O. T.," pages 8-15; Kent, "Beginnings Heb. Hist.," page 21; McFadyen, "Int., O. T.," pages 7-15; "Messages Proph. and Priest. Histns.," pages 7-17; Hastings, "Dict. Bib.," II., pages 363, 364. A detailed argument against the analysis of this section may be found in Green, "Unity of Book of Genesis," pages 1-147.

(2) Unity of Plan and Purpose.

a. Note the repeated use of the phrase "These are the generations." What is the significance of the repetition?

b. Note: (1) the narratives illustrating the progress of institutional religion — Sabbath, sacrifice, covenants; (2) those illustrating the course of human sin in its origin, growth, and outcome. Observe in which strand of the composite narrative each of these two lines of development is given. For a discussion of the unity of Genesis, see: McFadyen, "Int. O. T.," pages 3-7; "Messages of Proph. and Priest. Histns.," pages 27, 28; Driver, "Int. Lit. O. T.," pages 6-8; Hazard-Fowler,

"Bks. of Bible," pages 6, 7; Hastings, "Dict. Bib.," II., page 143, col. a.

2. *Genesis 1-11²⁶ as a Historical Source.*

(1) Argument from Science.

Review the ten narratives into which the section has been divided, considering the points in which they seem to be in agreement or disagreement with the views of modern geology, biology, ethnology, philology, and anthropology. Formulate a statement of your tentative conclusions as to the possibility of maintaining their literal accuracy.

(2) Argument from Comparison with Traditions of other Ancient Peoples.

Review the narratives in comparison with traditions of other early peoples and formulate a statement of your tentative conclusions as to the way in which the narratives of Genesis 1-11 came into existence. For brief general discussion of Genesis 1-11 as an historical source, consult: Driver, "Genesis," pages xxxi-xlii; Hastings, "Dict. Bib.," II., page 146, col. b.

3. *The Religious Philosophy of Genesis 1-11²⁶.*

(1) Conception of God.

Consider the idea of God embodied in these narratives: (1) in his relation to the material universe; (2) in his relation to his sentient creatures. Do all the narratives give an equally satisfying conception of God? Compare the Hebrew conceptions of God with those seen in the parallel traditions of other ancient peoples, noting resemblances and differences.

(2) Conception of Man.

Consider the idea of man in relation to the material universe, animal life, other human beings, and God, embodied in these narratives.

(3) Conception of Sin.

Formulate the conception of sin and its consequences emphasized in these narratives.

4. *Tentative Conclusions concerning Genesis 1-11²⁶.*

In view of the facts noted under 2 and 3, formulate a preliminary statement of your conclusions as to the real nature and value of this portion of the book of Genesis. Try to keep your mind open for a free and fair revision of present conclusions, as further study of the Old Testament may throw some additional light upon this particular portion.

Discussions of this part of Genesis, treating the section from various points of view, may be found in Ryle, "Early Nars. Gen.," pages viii-x, 135-138; Driver, "Genesis," pages xli-lxxiv, and page 1; Kent, "Orig. and Perm. Val. O. T.," pages 225-236; Harper, "Bib. World," 1894, pages 184-201, 266-278, 349-358.

III

FORMATIVE AGE OF HEBREW HISTORY. GENESIS 11²⁷ TO FIRST SAMUEL 7

§ 21. PERIOD OF THE PATRIARCHS. GENESIS 11²⁷-50.

1. *Stories Associated with the Name of Abram-Abraham.*
Genesis 11²⁷-25¹⁸.

(1) Composite Character and Contents of the Narratives.

The prophetic and priestly strands of material recognized in chapters 1-11 (§ 20, 1, (1)) are clearly distinguishable throughout the Abraham narratives. The criteria for differentiating them are, in general, the same as in the preceding chapters. In chapter 15 the third source (E) begins to be distinguishable, and appears quite clearly from chapter 20 onward. In many respects, it resembles the Judean prophetic narratives, but is frequently plainly separable from them.

The material may be analyzed as follows :

Judean Proph. (J)	11 ²⁸⁻³⁰	12 ^{1-4a}	12 ⁶⁻²⁰	13 ¹⁻⁵
Ephriamite Proph. (E)				
Late Priestly (P)			12 ^{4b,5}	
J.	13 ^{6b-11a}	13 ^{12b-18}	15 ^{1b,2a}	15 ^{3b,4} 15 ^{6-12a}
E.			15 ^{1a}	15 ^{2b,3a} 15 ⁵
P.	13 ^{6a}	13 ^{11b,12a}		

J.	15 ^{12c}	15 ¹⁷⁻²¹	16 ^{1b,2}	16 ⁴⁻¹⁴	18,19 ¹⁻²⁸
E.	15 ^{12b,}	15 ¹³⁻¹⁶			
P.			16 ^{1a}	16 ³	16 ¹⁵⁻¹⁶ , 17
J.	19 ³⁰⁻³⁸	21 ^{1a}	21 ^{2a}	21 ⁷	21 ^{25,26}
E.		20	21 ^{1b}	21 ⁶	21 ⁸⁻²⁴
P.	19 ²⁹			21 ^{2b-5}	21 ²⁷
J.	21 ²³⁻³⁰	21 ³²⁻³⁴	22 ²⁰⁻²⁴	24, 25 ¹⁻⁶	25 ^{11b}
E.	21 ³¹	22 ¹⁻¹⁹			25 ¹⁸
P.			23	25 ^{7-11a}	25 ¹²⁻¹⁷

Chapter 14 is from some independent source. In reading this portion of Genesis as analyzed, note: (1) the representation of the J narratives; (2) of the E narratives; (3) the differences and points of agreement between the two; (4) the P material in comparison with JE.

The Biblical material is printed as divided among the sources in: Kent, "Beginnings Heb. Hist.," pages 74 ff.; Carpenter and Battersby, "Hexateuch," II., pages 18 ff.; Bacon, "Genesis of Gen.," pages 119 ff. The analysis is presented, in Kent: "Beginnings Heb. Hist.," pages xiv, xv; Carp. and Bat., "Hex." I., pages 272, 273; Bennett and Adeney, "Bib. Int.," pages 61, 62; Driver, "Int. Lit. O. T.," pages 15, 159; Hastings, "Dict. Bib.," I., pages 13, 14. Slight differences may be observed in the analysis as made by different critics, but general agreement will be found.

(2) Origin and Historical Basis of the Traditions.

Read one or more of the following references: Hastings, "Dict. Bib.," art. "Abraham," also II., page 147; "Enc. Bib.," art. "Abraham"; Paton, "Early Hist. Syr. and Pal.," pages 31-46, 123, 124; Kent, "Begin-

nings Heb. Hist.," pages 8-12, 22; Driver, "Genesis," pages xlili-lxi, 141, 142, 191-193, 203, 230; Cornill, "Hist. Peop. Isr.," pages 27-35; Kittel, "Hist. Isr.," I., pages 172-183; H. P. Smith, "O. T. Hist.," ch. iii.; Wade, "O. T. Hist.," pages 81-83. In reading, try to secure definite impressions regarding the following points: (1) difficulties in accepting all the narratives as strictly historical; (2) significance of the two names, Abram and Abraham; (3) historical value of Gen. 14; (4) whether Abraham represents an individual, tribal history, or both; (5) original home of the Hebrews; (6) migrations reflected in the stories; (7) tribal relationships indicated; (8) facts underlying stories of Abraham in Egypt and Philistia; (9) faith in Jehovah's care and guidance implied in the stories.

(3) The Leading Ideas of the Narratives.

Try to formulate what the prophetic narrators sought to convey to their readers concerning: (1) the character and ways of God as exhibited in his relations with Abraham; (2) the character of Abraham as an ideal human personality; (3) the tests of Abraham's loyalty to God; (4) the gradual growth of Abraham's importance.

Notice the vivid and accurate nomadic setting of the narratives, bringing out Oriental hospitality, home life, modes of travel, betrothal customs, and business transactions.

Notice the very full priestly account of the covenant of circumcision.

What was the attitude of the prophetic writers regarding those actions of Abraham which we must condemn?

2. *Stories Associated with the Name of Jacob-Israel.*
Genesis 25¹⁹-36.

(1) Composite Character and Contents of the Narratives.

The JE material appears very closely interwoven throughout a large part of this section of Genesis. The division between the prophetic and priestly sources is as follows:

JE.	25 ²¹ -26 ³⁸	27 ¹⁻⁴⁵	28 ¹⁰ -31 ^{18a}	31 ¹⁹ -35 ⁵
P.	25 ¹⁹⁻²⁰	26 ^{34,5}	27 ⁴⁶ -28 ⁹	31 ^{18b} 35 ^{6a}
<hr/>				
JE.	35 ^{6b-8}	35 ¹⁴	35 ^{16-22a}	36 ¹⁵⁻¹⁹ 36 ³¹⁻³⁹
P.	35 ⁹⁻¹³	35 ¹⁵	35 ^{22b} -36 ¹⁴	36 ²⁰⁻³⁰ 36 ⁴⁰⁻⁴³

The two great strands should be read separately, noting: (1) details of Jacob's career as recounted in JE, in P; (2) points on which there is agreement between the prophetic and priestly records.

The material is printed as divided among the sources in: Kent, "Beginnings Heb. Hist.," pages 95, 96, 102 ff., 379-381; Carpenter and Battersby, "Hexateuch," II., pages 37 ff.; Bacon, "Genesis of Gen.," pages 152 ff. The analysis is presented in: Kent, "Beginnings Heb. Hist.," pages xv-xvii; Carp. and Bat., "Hex.," II., pages 273, 274; Bennett and Adeney, "Bib. Int.," pages 62, 63; Driver, "Int. Lit. O. T.," pages 15, 16; Hastings, "Dict. Bib.," II., page 526, col. a.

(2) Origin and Historical Basis of the Traditions.

Read articles on Isaac, Jacob, Esau, Edom, in Hastings, "Dict. Bib." or "Enc. Bib.," also Hastings, II., page 147; Paton, "Early Hist. Syr. and Pal.," page 124;

Kent, "Beginnings Heb. Hist.," pages 8-12, 22, 23; Driver, "Genesis," pages xliii-lxi; Cornill, "Hist. Peop. Isr.," pages 29-37; H. P. Smith, "O. T. Hist.," ch. iii. In reading, try to secure definite impressions regarding: (1) significance of double names; (2) the question whether Isaac, Jacob, Esau, and the twelve sons of Jacob represent individuals or tribes; (3) the clan or tribal movements reflected in either case; (4) tribal relationships indicated; (5) early history implied, if tribal; (6) later Hebrew history intermingled; (7) reflection of Israel's spiritual experiences in the narratives.

(3) Leading Ideas of the Narratives.

Note: (1) the character ascribed to Isaac, to Esau; (2) defects and elements of strength in the Jacob of earlier days; (3) the years of discipline; (4) turning-point of Jacob's spiritual career, 32²²⁻³²; (5) his character in later life; (6) the representative character of his portrait; (7) some of the religious truths illustrated by the stories. It is not always possible to determine just how far those who pictured these characters approved the conduct recorded, but it should be possible to form an impression on this subject, fairly correct in its broad outlines.

Notice the interesting data relating to (1) questions of primogeniture and inheritance; (2) religious customs, such as Jacob's commemoration of his religious experience by erecting a pillar; (3) customs of marriage; (4) covenants between men or tribes.

3. *Stories Associated with Joseph. Genesis, 37-50.*

(1) Composite Character and Contents of the Narratives.

The division between the prophetic and priestly sources is as follows :

JE.	37 ² -46 ⁵	46 ²⁸ -47 ⁴	47 ^{6b}	47 ¹² -27 ^a
P.	37 ¹	46 ³⁻²⁷	47 ^{5,6a}	47 ^{27b,28}

JE.	47 ²⁹ -48 ²	48 ⁷⁻²²	49 ^{1b-28a}	49 ^{38b} -50 ¹¹	50 ¹⁴⁻²⁶
P.	48 ³⁻⁶	49 ^{1a}	49 ^{28b-33a}	50 ^{12,13}	

In reading this portion of Genesis, note how the story is given in JE and supplemented by P. The Biblical material is printed as divided among the sources in Kent, "Beginnings Heb. Hist.," pages 124 ff.; Carpenter and Battersby, "Hex.," II., pages 58 ff.; Bacon, "Genesis of Gen.," pages 185 ff. The analysis is presented in: Kent, "Beginnings Heb. Hist.," pages xvii, xviii, Carp. and Bat., "Hex.," I., pages 274, 275; Bennett and Adeney, "Bib. Int.," page 63; Driver, "Int. Lit. O. T.," pages 17, 159; Hastings, "Dict. Bib.," II., page 767, col. a.

(2) Origin and Historical Basis of the Traditions.

Read one or more of the following references: Hastings, "Dict. Bib.," article "Joseph," also II., page 147, col. b.; "Enc. Bib.," article "Joseph"; Kent, "Beginnings Heb. Hist.," page 23; Driver, "Genesis," pages xliii-lxi; Kittel, "Hist. Hebs.," I., pages 183-191; H. P. Smith, "O. T. Hist.," pages 52-56; Maspero, "Struggle Nations," pages 69-72; Breasted, "Hist. Egypt," pages 229, 243, 244, 446, 447, 455. In reading, note: (1) the bearing of the archæological exactness of the story on

its historical value ; (2) chronological indications given by Egyptian names ; (3) the question whether the narrative is a somewhat idealized story of a Hebrew vizier in the time of the Hyksos or of Amenhotep IV., whether it reflects the migration of a certain group of tribes to Egypt, or both ; (4) the tribal history indicated, especially in Genesis 49.

(3). The Leading Ideas of the Narratives.

Consider : (1) the character attributed to Joseph, in personal relationships and as a man of affairs. Did he represent an advance in ethical ideals ? (2) the better side of the portrait of the brothers, as mirrored in the generous plea of Judah, ch. 44 ; (3) the epitomization of the character of each tribe in Gen. 49 (compare, for a parallel, Deut. 33) ; (4) the clear recognition of the Divine guidance of all this history.

Notice also the data relating to : (1) Egyptian religious customs ; (2) Egyptian social and political life.

4. *Genesis as a Whole.*

(1) Literary Analysis.

Formulate briefly the probable facts as to the composition of Genesis from three principal sources, noting what characteristics of the book are due to the prophetic and what to the priestly elements. Notice how this theory of literary origin relieves the enormous difficulties of Genesis, *e. g.* the curious mingling of the most primitive with very highly developed conceptions of God in his dealings with men, the frequent duplications of narrative, and the intermingling of varied literary styles in the same chapter.

An interesting analogy, which fully justifies the methods of historical and literary growth assumed in

this theory, will be met when the study of the books of Samuel, Kings, and Chronicles is undertaken.

For general discussion of the analysis, reference may be made to : Kent, "Beginnings Heb. Hist.," pages 21-23 ; Hastings, "Dict. Bib.," II., pages 143-146 ; Driver, "Int. Lit. O. T.," pages 8-13, 19-21, "Genesis," pages iii-xxv ; McFadyen, "Int. O. T.," pages 8-16 ; "Messages Proph. and Priest Histns.," pages 5-20.

(2) Literary Synthesis.

Notice: (1) how the genealogies from the priestly source form a framework for the whole, into which the prophetic narratives are fitted (see 2^{4a}, 5¹, 6⁹, 10¹, 11¹⁰, 11²⁷, 25¹², 25¹⁹, 36⁹, 37²) ; (2) how the lines of Ham and Japheth are dropped after a few generations and that of Shem is carried on, and then, how the line of Terah is selected for especial record ; (3) how, also among Abraham's descendants, the side lines are traced for a short distance only, while the main interest is centred in the line of Jacob. In view of these facts, consider the compiler's purpose in relation to the national history of Israel. Recall the various religious institutions whose traditional origin is recorded in the priestly sections of Genesis, and consider the purpose of the compiler in reference to the history of Israel's ritual. Review the conceptions of Genesis as to God's relation to human history and as to the moral ideals of human life, and consider the significance of Genesis in its moral and spiritual teachings. Select some passages in the book notable: (1) as description ; (2) as character sketching ; (3) for pathos, or eloquence. Try to discover: (1) the epic element in the literature ; (2) the real secret of the book's powerful hold on the human mind and heart.

For discussion of Genesis as a literary whole, from various points of view, reference may be made to: Driver, "Genesis," pages i-iii, lxi-lxxiv, "Int. Lit. O. T.," pages 6-8; Hastings, "Dict. Bib.," II., pages 143, col. a, 147, col. b, 148; McFadyen, "Int. O. T.," pages 1-7, 17, "Messages Proph. and Priest. Histns.," pages 27-32; Hazard-Fowler, "Bks. of Bib. and Their Place in Hist.," pages 6-8; Moulton, "Int. to Lit. Bib.," pages 23-30, "Lit. Study Bib.," page 446.

§ 22. PERIOD OF THE EXODUS.

1. Sources.

(1) The Biblical Narrative. Exodus 1-19^{2a}.

Read the narrative as divided among the sources, (1) making a brief outline of the contents of each strand, and (2) noting striking resemblances and differences in the three.

The analysis is :

J.	1 ⁶	17 ^{b-12}	114 ^a		120 ^b		211-23 ^a
E.					115-20 ^a	121,22	21-10 223 ^{b-25}
P.	11-5	17 ^a	113	114 ^b			
J.	3 ^{2-4a}	3 ^{4c}	3 ⁵	3 ^{7,8}	316-18	41-16	419,20 ^a
E.	3 ¹	3 ^{4b}	3 ^{4d}	3 ⁶	3 ⁹⁻¹⁵	319-22	417,18
P.							
J.		422-26	429-31	5 ³	5 ⁵⁻⁶¹	71 ⁴	716,17 ^a
E.	420 ^{b,21}	427,28	51-2	5 ⁴		715	717 ^b
P.					62-71 ³		
J.	718		721 ^a		724-8 ⁴	88-15 ^a	820-9 ⁷
E.		720 ^b		723			
P.	719,20 ^a		721 ^{b,22}		85-7	815 ^{b-19}	98-12
J.	913-21	923 ^b	924 ^b	925 ^{b-30}	933,34	101-11	
E.		922,23 ^a	924 ^a	925 ^a	931,32	935	1012,13 ^a
P.							

J.	10 ^{13b}	10 ^{14b,15a}	10 ^{15c-19}	10 ²⁴⁻²⁶	10 ^{28,29}	11 ⁴⁻⁸
E.	10 ^{14a}	10 ^{15b}	10 ²⁰⁻²³	10 ²⁷	11 ¹⁻³	
P.						
J.	12 ²¹⁻²⁷	12 ²⁹⁻³⁴	12 ^{37b-39}	13 ³⁻¹⁶		
E.		12 ^{35,36}		13 ¹⁷⁻¹⁹		
P.	11 ^{9-12²⁰}	12 ²⁸	12 ^{37a}	12 ⁴⁰⁻⁵¹	13 ^{1,2}	
J.	13 ^{21,22}		14 ^{5,6}	14 ^{7b}		14 ^{10a}
E.		14 ³	14 ^{7a}	14 ^{7c}	14 ^{8b}	14 ^{10b}
P.	13 ²⁰	14 ^{1,2}	14 ⁴	14 ^{8a}	14 ⁹	
J.	14 ¹¹⁻¹⁴			14 ^{19b}	14 ^{20b}	14 ^{21b}
E.	14 ^{15a}	14 ^{16a}	14 ^{19a}	14 ^{20a}		
P.		14 ^{15b}	14 ^{16b-18}			14 ^{21a}
J.		14 ^{24a}	14 ²⁵	14 ^{27b}	14 ^{28b}	
E.	14 ^{23a}	14 ^{24b}				
P.	14 ^{21c,22}	14 ^{23b}		24 ^{26,27a}	14 ^{28a}	14 ²⁹
J.	14 ³⁰	15 ^{22-25a}	15 ²⁷	16 ^{1a}		
E.	14 ^{31-15¹⁹}	15 ^{25b,26}		16 ^{4,5}	16 ^{14b,15}	
P.		15 ^{20,21}		16 ^{1b-3}	16 ⁶⁻¹⁴	16 ¹⁶⁻²⁰
J.			17 ^{1b}	17 ^{2b,3}	17 ^{7a}	19 ^{2a}
E.	16 ²¹	16 ²⁷⁻³⁰	16 ^{35a}	17 ^{1c,2a}	17 ⁴⁻⁶	17 ^{7b-18²⁷}
P.	16 ²²⁻²⁶	16 ³¹⁻³⁴	16 ^{35b-17^{1a}}			19 ¹

The chapters are printed as divided among the sources in Kent, "Beginnings Heb. Hist.," pages 151 ff.; Carpenter and Battersby, "Hex.," II., pages 79 ff.; Bacon, "Triple Tradit. Ex.," pages 11 ff. The analysis is presented in Kent, "Beginnings Heb. Hist.," pages xviii-xx, xxii; Carp. and Bat., "Hex.," I., pages 275, 276; Bennett and Adeney, "Bib. Int.," pages 64, 65; Hastings, "Dict. Bib.," I., pages 806-808; Driver, "Int. Lit. O. T.," pages 22-30.

Frequent reference to the sojourn in Egypt is made in other books of the Bible, *e. g.* I. Sam. 2²⁷, 6⁶, Am. 9⁷, Hos. 11¹, 12¹³, 13⁴, Isa. 10²⁴, Mic. 6^{3,4}, 7¹⁵, Jer. 2⁶, 7²⁶, Ezek. 20^{6,7}, Isa. 43^{16,17}, 51^{9,10}, 63¹¹.

(2) Monumental References.

Stele of Merneptah referring to Israel as desolated. See: Breasted, "Hist. Egypt," pages 470, 471; Hastings, "Dict. Bib.," I., page 665; Paton, "Early Hist. Syr. and Pal.," page 134.

Identification of Pithom. See: Hastings, "Dict. Bib.," III., art. "Pithom"; "Enc. Bib.," III., art. "Pithom;" Price, "Mons. and O. T.," pages 116-119; Kittel, "Hist. Hebs.," I., pages 253-255.

2. *General Discussion of the History.*

The background in Egyptian history was given under § 9, 2. For the Hebrew history read, at least, one of the following: Kittel, "Hist. Hebs.," I., pages 183-197, 203-207, 215-217, 222-228, 256-262; Wade, "O. T. Hist.," pages 98-114; H. P. Smith, "O. T. Hist.," pages 57-67. Of these, Kittel and Wade seem to regard the Hebrew traditions as containing a larger kernel of historic fact than Smith ascribes to them. Kent, "Hist. Heb. Peop., United Kgdm.," pages 36, 37 gives a very brief account of this period of the history. In reading, note: (1) arguments as to historical character of the sojourn; (2) views as to whether, if historical, it involved all the tribes; (3) its probable duration; (4) question as to which Egyptian ruler was the Pharaoh of the oppression, and which of the exodus; (5) different views as to the reality and extent of our historical knowledge of Moses; (6) different views as to location of Sinai and consequent route of Israel's march thither.

3. *The Religious Value of the Exodus Narrative.*

Notice (1) the conception of Moses as providentially made ready for the work of deliverance; (2) the part played by God in the deliverance; (3) the unresponsiveness of the people.

§ 23. PERIOD OF THE WILDERNESS SOJOURN.

1. *Sources. Exodus 19^{2b}-40, Numbers.*

In the Biblical narrative from Genesis 1 to Exodus 19^{2a} we have Israel's traditions regarding the beginnings of human history and the wanderings of her tribal ancestors, down to the arrival at Sinai. In the latter part of this narrative a little strictly legal material has been found, but from this point forward the tradition embodies organized codes of law, treating them as given at Sinai or just before the entrance into Canaan.

It is now almost universally recognized among historians of Israel that these codes did not appear complete within one generation, but that they, rather, represent a development of centuries in Israel's political and religious history. In the present course of study, each of the great codes will be examined in connection with that general period of the history in which it is believed to have been codified. Leviticus and Deuteronomy, together with the legal material of Exodus, are accordingly omitted from the sources for the period of the wilderness sojourn. In addition to these legal sections, we omit from the sources of the present period a considerable amount of matter in Exodus and Numbers which concerns itself with long and minute descriptions of Levitical arrangements, such as were realized only centuries later. The remainder

of the Biblical material should be read as assigned to the several documents in the following analysis :

J. 197,⁸ 19^{11b-13a} 19¹⁸ 19²⁰⁻²⁵
 E. 19^{2b-6} 19^{9-11a} 19¹⁴⁻¹⁷ 19¹⁹ 20^{18-22a, 23a, 24a}
 P.

J. 24^{1, 2} 24⁹⁻¹¹
 E. 22²⁹⁻³¹ 23^{12, 15, 16a, 19b, 20-23} 24^{3, 4a, 4b, 6-8}
 P.

J. 33^{1,2a} 33¹²⁻²³
 E. 24^{12-15a} 24^{18b} 31^{18b} 32 33^{3b-11}
 P. 24^{15b-18a} 25¹⁻⁹ 29^{4b-6} 31^{18a}

J. 34^{1-11a, 14a, 17, 18a, 19a, 20c, 21a, 22a, c, 25-28}
 E.
 P. 34²⁹⁻³⁵ 35^{4, 20-33}

J.
 E.
 P. 40¹⁷⁻³³

NUMBERS.

J. 10²⁹⁻³³ 10^{35,6} 11⁴⁻¹⁵ 11^{18-24a} 11³¹⁻³⁵
 E. 11¹⁻³ 11^{16,17} 11^{24b-30}
 P. 10¹¹⁻²³ 10³⁴

J. 12¹⁶ 13^{17b} 13^{18,19} 13²² 13^{27a}
 E. 12¹⁻¹⁵ 13^{17c} 13^{20,21a} 13^{23,24} 13^{27b}
 P. 13^{1-17a} 13^{25,26a}

J. 13²⁸ 13^{30,31} 14^{1c} 14³ 14⁸ 14¹¹⁻²⁴
 E. 13²⁹ 13³³ 14^{1b} 14⁴ 14^{9b} 14²⁵
 P. 13³² 14^{1a} 14² 14⁵⁻⁷ 14^{9a} 14¹⁰

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J.	14 ⁸¹⁻⁸³		16 ^{1b, 2a}	16 ¹²⁻¹⁵	16 ^{25,26}	
E.		14 ^{89b-45}				
P.	14 ²⁶⁻³⁰	14 ^{84-89a}	16 ^{1a}	16 ^{2b-11}	16 ¹⁶⁻²⁴	
J.	16 ^{27b-31a,32a}	16 ^{33,34}		20 ⁵	20 ¹⁴⁻¹⁸	
E.						
P.	16 ^{27a}	16 ^{32b}	16 ³⁵⁻¹⁸⁷	20 ^{1a, 2, 3b, 4}	20 ⁶⁻¹⁸	
J.	20 ^{19,20}	20 ^{21b}	21 ¹⁻³	21 ¹⁶⁻²⁰	21 ^{24b-30}	
E.	20 ^{21a}	20 ^{22a}	21 ^{4b-9, 11b-15}		21 ^{21-24a}	
P.		20 ^{22b-29}				
J.	21 ⁸²	22 ^{8b,4}	22 ^{5b,6a}	22 ⁷	22 ¹¹	22 ^{17,18}
E.	21 ⁸¹	22 ^{2,3a}	22 ^{5a}	22 ^{6b}	22 ⁸⁻¹⁰	22 ¹²⁻¹⁶
P.		22 ¹				
D.	21 ⁸³⁻⁸⁵					
J.	22 ^{21b}	22 ²²⁻³⁶	22 ^{37b}	22 ³⁹	23 ²⁷⁻³⁰	
E.	22 ^{19-21a}	22 ^{21c}	22 ^{37a}	22 ³⁸	22 ^{40,41}	23 ¹⁻²⁶
P.						
J.	24 ¹⁻¹⁹	25 ^{1b,2}	25 ^{3b,4}		32 ³⁹⁻⁴²	
E.	24 ²⁵	25 ^{1a}	25 ^{3a}	25 ⁵		
P.		25 ⁶⁻¹⁸	26,	27 ¹²⁻²³	31, 32 ¹⁻³⁸	33, 34

The chapters are printed as divided among the sources in Kent, "Beginnings Heb. Hist.," pages 177 ff. and, with the omitted portions all included, in Carpenter and Battersby, "Hex.," II., pages 109 ff.; Bacon, "Triple Tradit. Ex.," pages 101 ff. The analysis is presented in Kent, "Beginnings Heb. Hist.," pages xx-xxiv; Car. and Bat., "Hex.," I., pages 276, 277; Bennett and Adeney, "Bib. Int.," pages 65-71; Driver, "Int. Lit. O. T.," pages 30-32, 60-69; Hastings, "Dict. Bib.," I., page 808, III., pages 568-571.

2. *General Discussion of the History.*

Read critically one of the following: Kittel, "Hist. Hebs.," I., pages 197-203, 207-215, 217-222, 228-252; Wade, "O. T. Hist.," pages 114-133; H. P. Smith, "O. T. Hist.," pages 67-72; Kent, "Hist. Heb. Peop., Un. Kgd.," pages 38-45. In reading, note: (1) the probable duration of the stay at Sinai and its significance; (2) the picture of the tent of meeting in the earlier account, its simple arrangements and location relative to the camp; (3) the journey from Sinai to Kadesh; (4) location of Kadesh; (5) real significance for Israel of the sojourn in the wilderness; (6) possible attempt on Palestine from the south; (7) the route from Kadesh to the plains east of the Jordan; (8) conquest of the Amorite territory; (9) the Balaam incident; (10) war with Midian; (11) settlement of east Jordan tribes; (12) real work of Moses for Israel.

3. *The Religious Value of the Narratives of the Sojourn.*

Notice: (1) the portrait of Moses the leader; (2) the solemn covenant entered upon between Jehovah and Israel; (3) the great religious advance which this covenant marked.

Reference may be made to: Hastings, "Dict. Bib.," III., art. "Moses"; Kent, "Messages Isr's. Lawgvr.," pages 11-14; W. R. Smith, "O. T. in Jewish Church," pages 302-304, 311 ff.

§ 24. CONQUEST OF CANAAN.

1. *Geographical Background.*

(1) *Physical Features of the Land.*

Read Kent, "Hist. Heb. People, Un. Kgd.," pages 18-26; G. A. Smith, "Histor. Geog. Holy Land," pages 45-59.

While reading, refer constantly to map, Smith, p. 51. Note: (1) the length and breadth of Palestine; (2) the six zones or sections of the land (Smith makes seven by including the Negeb or "South"); (3) four-fold division of the regions inhabited by Israel; (4) mountains and rivers; (5) variations of temperature; (6) names used in O. T. for peculiar features of the land, Shephelah ("lowland"), Negeb ("South country"), the Mountain ("hill country"), the Arabah (Jordan valley), cf. Jud. 1⁹, Deut. 1⁷, Josh. 10⁴⁰, 11¹⁶, 12⁸, and G. A. Smith, "Histor. Geog. Holy Land," pages 651, 652; (7) adaptation of Palestine as a home for Israel.

(2) Political Division of the Land.

Near the close of § 9 the general political condition of Palestine toward the end of the Egyptian dominance was indicated. It is necessary now to note, in more detail, the political division of Canaan just before Israel entered the land. Read: Hastings, "Dict. Bib.," Ext. Vol., pages 73 col. b to 78 col. b.; Kent, "Hist. Heb. Peop., Un. Kgd.," pages 27-32. At the same time, carefully note the division of the land as roughly represented on the map, Plate II. An excellent summary of the political history of Canaan for a few generations prior to the entrance of Israel will be found in Paton, "Early Hist. Syr. and Pal.," pages 122-150. Short accounts of the conditions in Palestine, favorable to the entrance of Israel, are given in McCurdy, "Hist. Proph., and Mons.," I., pages 224-227; Kent, "Hist. Heb. Peop., Un. Kgd.," § 39.

2. Sources. *Joshua, Judges 1-2⁵.*

(1) Joshua 1-12.

Read Kent, "Hist. Heb. Peop., Un. Kgdms.," latter part of § 32 and § 33; then read the account of the conquest of the land given in Joshua 1-12. This narrative is predominantly JE with later prophetic additions. The following passages should be especially noticed as coming from the priestly history: 3^{7,8,13b,15b,16a,17a}, 4^{9,10,12-17,19}, 5¹⁰⁻¹². The section is printed as divided among the sources (early Judean, later Judean, early Ephraimite, late prophetic, late priestly) in Kent, "Beginnings Heb. Hist.," pages 255 ff., and, as analyzed somewhat differently, in Carpenter and Battersby, "Hex.," II., pages 320 ff.

(2) Judges 1-2⁵.

Read and compare with Joshua 1-12 the parallel account in Judges 1-2⁵, assigned to the early Judean prophetic narrative (J).

(3) Joshua 23-24.

Joshua 13-22 consists of an account of the ideal allotment of the land, largely from the late priestly source. Read chapters 23, 24. 23 is assigned to a late prophetic writer, and 24 to the early Ephraimite prophetic narrative (E). The analysis of the above material is given in Kent, "Beginnings Heb. Hist.," pages xxiv-xxvii; Carpenter and Battersby, "Hex.," I., page 279 (Joshua only); Bennett and Adeney, "Bib. Int.," pages 80-82, 86; Driver, "Int. Lit., O. T.," pages 105-113, 162, 163; Hastings, "Dict. Bib.," II., pages 780-783, 814, col. b.

3. *General Discussion of the History.*

Read critically one of the following accounts of the period: Kent, "Hist. Heb. Peop., Un. Kgd.," pages 59-70; Kittel, "Hist. Hebs.," I., pages 254-312; H.P. Smith, "O. T. Hist.," ch. v.; Wade, "O. T. Hist.," ch. vi. While reading, seek to secure a clear impression of the various theories regarding the conquest of western Palestine: (1) theory of the final editors of Joshua, which dominates the book as a whole, that, under Joshua's lead, all Israel subdued the whole land speedily (14¹⁰), destroying the Canaanites; (2) theory based upon Judges 1 that the conquest was a very gradual and relatively peaceful occupation of western Palestine by settlement and only incidental warfare; (3) a theory based on the earlier sources, but not disregarding the later, that united Israel under Joshua crossed the Jordan, got a footing, and then proceeded by detachments to conquer the land, but with somewhat meagre results. For a graphic presentation of the results of the conquest, see map, Plate II., and, for the general location of each of the Hebrew tribes after the conquest, see map in Kent, "Un. Kgd.," page 50.

A trenchant critique of (2) will be found in G. A. Smith, "Hist. Geog. Holy Land," pages 659-662. Paton's discussion in "Syr. and Pal.," pages 150-155, is well worth studying.

4. *The Religious Value of the Narratives of the Conquest.*

Notice: (1) the conception that the land of Canaan was Divinely granted to Israel. Was this ethically sound? (2) the conception of the struggles with the

Canaanites as a holy war in which the Hebrews were executing God's will; (3) Joshua as a national hero.

The discussion of the Hexateuch as a whole is reserved until § 38, when it can be considered with fullest profit.

§ 25. PERIOD OF THE JUDGES.

1. *Sources. Judges 2^d-21; Ruth; First Samuel 1-7.*

(1) Judges 2^d-21.

In connection with Kent, "Hist. Heb. Peop., Un. Kgd.," §§ 32, 34-37, read Judges 2^d-21, or read these chapters as they are arranged in Kent, "Beginnings Heb. Hist.," pages 277, 300-310, 315-346. Discussion of the structure and contents of Judges will also be found in Kent, "Beginnings Heb. Hist.," pages 26, 27; Bennett and Adeney, "Bib. Int.," pages 82-87; Driver, "Int. Lit. O. T.," pages 160-172; McFadyen, "Int. O. T.," pages 76-83; "Messages Proph. and Priest. Histns.," pages 121-126; Hastings, "Dict. Bib.," II., art. "Judges"; "Enc. Bib.," II., art. "Judges"; Moore, "Judges," in "Internat. Crit. Com.," pages xiii-xxxv.

(2) Ruth.

Read the book of Ruth and note: (1) the idealized picture of the age of the Judges given by it in contrast to Jud. 17-21; (2) the Davidic genealogy given. For late date, idealized character of the narrative, and other aspects of this book, see: Bennett and Adeney, "Bib. Int.," pages 87-89; Driver, "Int. Lit. O. T.," pages 453-456; McFadyen, "Int. O. T.," pages 290-293, "Messages Proph. and Priest. Histns.," pages 335, 336.

(3) First Samuel 1-7.

In connection with Kent, "Hist. Heb. Peop., Un. Kgd.," § 38, read First Samuel 1-7, or read these

chapters as they are arranged in Kent, "Hist. and Biog. Nars.," pages 51-62, 65, 66, 70-74. The sources and contents of these chapters are discussed also in Bennett and Adeney, "Bib. Int.," pages 89-91; Driver, "Int. Lit., O. T.," pages 172-174.

2. *General Discussion of the History.*

Read critically one of the following accounts: Kent, "Hist. Heb. Peop., Un. Kgdm.," pages 71-98; Kittel, "Hist. Hebs.," II., pages 1-22, 60-111; Wade, "O. T. Hist.," ch. vii.; H. P. Smith, "O. T. Hist.," ch. vi. In reading, seek to secure as clear an impression as possible of: (1) the relation of Israel to the earlier inhabitants of the land during this period; (2) the local character and real nature of a "Judge's" rule; (3) the first recorded attempt at an hereditary monarchy in Israel; (4) the indefiniteness of the data of the chronology of the period; (5) the straits to which Israel was reduced by the Philistines at the close of the period; (6) significance, from the sociological point of view, of the change from nomadic to agricultural life; (7) the actual state of society during the period.

3. *Religious Value of the Narratives of the Judges.*

Notice: (1) the religious importance of the transition from the nomadic to the agricultural type of civilization. Read Smith, "Hist. Geog.," pages 88-90; (2) the religious motives which gradually united the independent tribes; (3) the various types of national heroes commemorated; (4) the elements of ethical soundness and strength in the life of Israel in this period.

Was it, on the whole, a period of retrogression, as one might, perhaps, infer from a cursory reading of

the Judges narratives, or a period of advance and upbuilding?

§ 26. BEGINNINGS OF HEBREW LITERATURE.

1. *Early Poetry.*

We have no knowledge of any Hebrew book composed before the monarchy. Reasons for this fact are not far to seek. Neither the conditions of the earlier nomad life, nor of the periods of the conquest and the Judges, were favorable for formal literary activity. The conditions were such as have produced in other nations primitive song and story, written only on the tablets of memory and transmitted orally.

Before the beginning of Saul's reign, possibly the Song of the Well (Num. 21¹⁷⁻¹⁸), the nucleus of the Song of Triumph (Ex. 15¹⁻¹⁸), and the Song of Deborah (Jud. 5) had already been written; certainly they had been sung and repeated again and again. Jotham's Fable (Jud. 9⁸⁻¹⁵) and Samson's Riddles (Jud. 14^{14,18} 15¹⁶) had also assumed fixed form. The words of those that speak in proverbs (Num. 21²⁷⁻³⁰) and the Song of Lamech (Gen. 4^{23,24}), together with the passage concerning the Ark (Num. 10^{35,36}), should perhaps be included as relics of ancient popular poetry, antedating the kingdom. The only long poem coming, in anything like its entirety, from this age is the Song of Deborah. The others included in the narratives from Genesis to First Samuel 7, such as Jacob's Blessing (Gen. 49), the Balaam Oracles (Num. 23, 24), the Song of Miriam (Exod. 15), as a whole, all give indications of completion at a later time.

Read (preferably from Kent, "Beginnings Heb. Hist.") Num. 21^{17,18}, Ex. 15¹⁻¹⁸, Jud. 5, Jud. 9⁸⁻¹⁵,

Jud. 14^{14,18}, 15¹⁶, Num. 21²⁷⁻³⁰, Gen. 4^{23,24}, Num. 10^{35,36}, noting: (1) the parallelism of lines in Hebrew poetry; (2) subject and spirit of each poem or fragment; (3) dramatic qualities in the Song of Deborah. For brief introductions to the study of Hebrew poetry, see: Hastings, "Dict. Bib.," III., art. "Poetry"; "Enc. Bib.," III., art. "Poetical Lit.,"; McFadyen, "Messages of Psalmists," pages 9-16; Driver, "Int. Lit. O. T.," pages 359-367.

2. *Oral Traditions.*

Aside from songs and other brief utterances that had assumed fixed, perhaps written, form before the time of Saul, the people of Israel inherited a large mass of ancient lore in the form of traditions concerning the origin of the universe and of civilization, the relationships of tribes, the selection of sacred sites, the rise of religious customs, the wanderings of ancestral clans, and the deeds of early heroes. Not improbably the oldest of these traditions were once current in poetic form.

3. *Germes of Legal Literature.*

In this early age there were also traditional customs, precepts, and legal decisions, some of which may have been grouped already into primitive codes; at least seven of the commands in the decalogue of Ex. 34¹⁴⁻²⁸ may easily have been formulated in this age. No definite declaration can be made, on the basis of existing material, concerning the legal usages of the days of Moses; all must be conjectural.

4. *Absence of Connected Narratives.*

The outlines of the Formative Age of Hebrew history in the present course of study are based upon the

supposition that in much of the primitive material there are recorded historic facts, but it should be remembered that the compilation of these materials in any connected form cannot be traced back to the age before the rise of the kingdom. An analysis of the narrative from Genesis to Judges carries us centuries nearer the events than the times in which the Hexateuch and Judges assumed their present form, but even the early Judean history (J) was compiled after the period of Solomon.

For further discussion of the primitive literature, consult: Kent, "Hist. and Biog. Nars.," pages 3-17; Kautzsch, "Lit. O. T.," pages 1-9; Peters, "Early Heb. Story," pages 1-26. (The last reference deals with the subject from the point of view of the age of the kingdom, but contains much material pertinent to the present section.)

IV

AGE OF UNITED KINGDOM

§ 27. PERIOD OF SAUL.

1. *Sources.* *First Samuel* 8-31.

In connection with Kent, "Hist. Heb. Peop., Un. Kgd.," §§ 73-79, read *First Samuel* 8-31, or read these chapters, as arranged in Kent, "Hist. and Biog. Nars.," pages 62-111, in connection with pages 5, 6, 10-14.

Discussion of the structure and contents of *Samuel* will be found also in : Kittel, "Hist. Hebs.," II., pages 22-45 ; Bennett and Adeney, "Bib. Int.," pages 89-93 ; Driver, "Int. Lit. O. T.," pages 172-181 ; McFadyen, "Int. O. T.," pages 84-90, "Messages Proph. and Priest. Histns.," pages 139-143 ; Hastings, "Dict. Bib.," IV., art. "Samuel I, II.," ; "Enc. Bib.," IV. art. "Samuel, Books" ; H. P. Smith, "Samuel," in "Internat. Crit. Com.," pages xii-xxvi.

The principal fact which the careful student must grasp is the composite character of the narrative, as one reads it to-day. Its author drew upon groups of traditions regarding *Samuel*, *Saul*, and *David*, probably in written form, not always alike. Rather than reduce them to uniformity he often set them side by side. This habit of the prophet-historian we may thank for our opportunity to enter discriminatingly upon the study of early Hebrew history.

In reading, note carefully the differences between the older and later accounts of: (1) Samuel's position or function in Israel and his attitude toward the establishment of the kingdom; (2) Saul's rejection; (3) David's introduction to Saul; (4) origin of proverb concerning Saul among the prophets; (5) David's regard for Saul's life; (6) David's flight to Philistia. Note also the method of the Septuagint in dealing with an inconsistent narrative (see Kent, "Un. Kgdm.," page 105, and Septuagint of 1 Sam. 18⁶⁻³⁰).

2. *General Discussion of the History.*

Read critically at least one of the following discussions of Saul's reign: Kent, "Hist. Heb. Peop., Un. Kgdm.," pages 113-135; Kittel, "Hist. Hebs.," II., pages 111-137; Wade, "O. T. Hist.," ch. viii.; H. P. Smith, "O. T. Hist.," ch. vii.

While reading, try to secure a clear impression of: (1) the conditions and forces, within and without the Hebrews, which led to the monarchy; (2) Saul's fitness for leadership; (3) approximate date of beginning of his reign; (4) Saul's opportunity to prove himself, and his first achievements; (5) causes of Saul's failure; (6) David's early life; (7) his experiences at the court; (8) his outlaw career: its impulse, experiences, and value; (9) history and significance of battle of Gilboa; (10) rudimentary character of royal government under Saul; (11) constructive results of Saul's reign.

3. *Religious Significance of the History.*

The First Book of Samuel is a remarkable example of religious instruction through a review of history. It describes a people coming to themselves, discovering

their power when united under a great leader, gladly obeying a leader who had heroic qualities, but discovering finally that prowess in war was insufficient to make a true ruler of men. Notice how skilfully the author adjusted his varied material so as to indicate: (1) the share of God in the shaping of this growth toward a better political and social organization; (2) the personalities of Samuel, Saul, and David; (3) the remarkable portrait of Jonathan; (4) the growth of David into one who was the people's natural choice as ruler.

Notice also (5) the beginnings of the prophetic order, the nature of the religious exercises practised by prophets, and of the religious influence exerted; (6) popular religious ideas and practices as indicated by First Samuel 9¹⁵⁻²⁵, 10^{5,6}, 20^{5,6}, 26¹⁹.

§ 28. PERIOD OF DAVID.

1. *Sources.*

(1) Second Samuel.

In connection with Kent, "Hist. Heb. Peop., Un. Kgd.," §§ 80, 81, read Second Samuel, or read the book as arranged in Kent, "Hist. and Biog. Nars.," pages 112-164, in connection with pages 5, 6, 10-14.

The analysis of this material is also given in: Kittel, "Hist. Hebs.," II., pages 45-49; Bennett and Adeney, "Bib. Int.," pages 89-95; Driver, "Int. Lit. O. T.," pages 172-184; McFadyen, "Int. O. T.," pages 84-93; "Messages Proph. and Priest. Histns.," pages 139-143; Hastings, "Dict. Bib.," IV., art. "Samuel I., II.," "Enc. Bib.," IV., art. "Samuel, Books"; H. P. Smith, "Samuel," in "Internat. Crit. Com.," pages xii-xxix.

In reading, note : (1) threefold division of the book marked by summaries in chs. 8 and 20²³⁻²⁶, as well as by the difference in the character of the material in each part ; (2) the general plan of chs. 1-8 in comparison with First Samuel 8-14, especially 14⁴⁶⁻⁵¹ ; (3) subject of chs. 9-20 ; (4) epic quality and high literary value of this section of the book ; (5) way in which the section 9-20 leads on to First Kings 1, 2 by recounting the failure of the older sons to secure the throne ; (6) prophetic story in 11²-12²⁵ ; (7) miscellaneous character of contents of chs. 21-24 ; (8) relation of ch. 22 to Ps. 18 ; (9) probable date of the poems in chs. 22 and 23.

(2) First Chronicles 11-29.

For a paraphrase of the account of David's reign given in Chronicles, see McFadyen, "Messages Proph. and Priest. Histns.," pages 289-294. For general characteristics of the Chronicler's history, see: Kent, "Hist. Biog. Nars.," pages 22-28 ; McFadyen, "Messages Proph. and Priest. Histns.," pages 270-285 ; "Int. O. T.," pages 347-356 ; Bennett and Adeney, "Bib. Int.," pages 107-116 ; Driver, "Int. Lit. O. T.," pages 516-535 ; Hastings, "Dict. Bib.," I., art. "Chronicles" ; "Enc. Bib.," I., art. "Chronicles" ; Bennett, "Chronicles," in "Expositor's Bible," pages 3-25.

2. *General Discussion of the History.*

Read critically at least one of the following accounts of David's reign : Kent, "Hist. Heb. Peop., Un. Kgdm.," pages 136-168 ; Kittel, "Hist. Hebs.," II., pages 136-176 ; Wade, "O. T. Hist.," ch. ix. ; H. P. Smith, "O. T. Hist.," ch. viii.

While reading, try to gain a clear impression of: (1) the diplomacy which David exhibited after the death of Saul, and the successive steps by which he secured rule over united Israel; (2) the course of the struggle between the North and South; (3) relations of David with the Philistines; (4) history and significance (political and religious) of securing Jebus as the national capital; (5) the international situation that gave Israel its opportunity for expansion; (6) extent of David's kingdom (see map, Plate II., or Kent, "Un. Kgdm.," page 148); (7) David's military organization; (8) his wars; (9) his foreign alliances; (10) development of political organization of nation; (11) political significance of David's marriages; (12) origin and progress of family tragedy; (13) indications that North and South were not organically united; (14) David's place in history as an organizer and statesman. For further estimates of David, reference may be made to: Cornill, "Hist. Peop. Isr.," pages 83-85; "Enc. Bib.," I., art. "David"; G. A. Smith, "Modern Crit. and Preaching O. T.," pages 155-157.

3. *Religious and Ethical Value of the History.*

Consider: (1) the religious advance of this period and its causes; (2) the extraordinary ethical soundness of the main narrative and its keen interpretation of the succession of troubles; (3) the character sketches of David's contemporaries; (4) the personality of David. Was he more than a man of his times?

§ 29. PERIOD OF SOLOMON.

1. *Sources.*

(1) First Kings 1-11.

In connection with Kent, "Hist. Heb. Peop., Un. Kgd.," §§ 83, 84, read First Kings 1-11, or read these chapters as they are arranged in Kent, "Hist. and Biog. Nars.," pages 164-199, in connection with pages 14-16.

The analysis of this material is also given in: Kittel, "Hist. Hebs.," II., pages 49-59; Bennett and Adeney, "Bib. Int.," pages 95-100; Driver, "Int. Lit. O. T.," pages 185-193; McFadyen, "Int. Lit. O. T.," pages 94-106, "Messages Proph. and Priest. Histns.," pages 177-185; Hastings, "Dict. Bib.," II., art. "Kings I., II.," "Enc. Bib.," II., art. "Kings, Book."

In reading, note carefully: (1) indications of different sources and the material ascribed to each; (2) marks of a later editor's hand; (3) connection between First Kings 1, 2, and Second Sam. 9-20; (4) natural division of the section into three parts, 1-2, 3-10, 11; (5) grouping of 3-10 about 6, 7 as a centre; (6) editor's estimate of Solomon, in ch. 11.

(2) Second Chronicles 1-9.

For a paraphrase of the Chronicler's account of Solomon's reign, see McFadyen, "Messages of Proph. and Priest. Histns.," pages 294-297.

2. *General Discussion of the History.*

Read critically at least one of the following accounts of Solomon's reign: Kent, "Hist. Heb. Peop., Un. Kgd.," pages 169-206; Kittel, "Hist. Hebs.," II., pages 177-204; Wade, "O. T. Hist.," ch. xi.; H. P. Smith, "O. T. Hist." ch. ix.

In reading, try to gain a clear impression of: (1) the steps by which Solomon secured the throne; (2) the portions of David's domain which Solomon lost; (3) steps taken by Solomon, at home and abroad, to strengthen his kingdom; (4) weakness and dangers in his policy; (5) real nature of his wisdom; (6) extent of his building operations; (7) indications of despotism in his rule; (8) situation, plan, and architectural appearance of the temple; (9) an estimate of the actual character of the glory of his reign. Was it an advance upon that of David? (10) a summary view of the political, social, and religious development of Israel during the age of the United Kingdom.

3. *Significance of the History.*

Consider with care: (1) the character of King Solomon. Was there any justification, on the one hand, for the extravagant popular estimates or, on the other, for the severe condemnation of the prophetic historians? Wherein and why was he lacking in the qualities needed by a leader of that day? (2) the significance to Israel of the building of the temple. How far was this significance realized at the outset? (3) the Biblical estimate of the age of the United Kingdom. Was it a period of real advance, and in what respects? Was there, in any respect, a decline? How did the writers explain the history?

§ 30. LITERATURE IN THE AGE OF THE UNITED KINGDOM.

1. *Historical Narrative, Court and Temple Annals.*

The constructive work of David's reign left Israel a nation living under conditions not unfavorable to the

development of literature. With this accords well the fact that in the story of the founding of David's kingdom, given with so little of later addition in Second Samuel, and in the early Judean David and Saul stories of First Samuel, we have the first examples, in Hebrew literature, of connected narrative revealing the characteristics of a contemporaneous record. Whether we are to ascribe the actual writing of these narratives to the century of the United Kingdom or to a slightly later time, we cannot determine with certainty. As one goes back from the time of David and Saul to the age of the Judges, and then of the Conquest, and then of the Patriarchs, he finds clear indications that the events lie farther and farther back of the written records.

Solomon evidently caused state annals to be kept, in which significant, and, often, detailed events were recorded. In these, or in separate temple annals, data regarding the construction and dedication of the temple were, no doubt, preserved. From such sources the Book of the Acts of Solomon (1 Kgs. 11⁴¹) was compiled at a subsequent date.

For discussion of the narrative writing of the early kingdom, see: Kent, "Hist. and Biog. Nars.," pages 3-7, 10-12, 14, 15; Kautzsch, "Lit. O. T.," pages 25-29; Peters, "Early Heb. Story," pages 3, 4, 8, 9.

2. *Poetry.*

(1) David's Elegies. Second Samuel 1¹⁹⁻²⁷, 3^{83,84}.

Read the elegies, preferably from Kent, "Hist. and Biog. Nars.," noting: (1) their picturesque qualities; (2) secular character; (3) form and structure; (4) depth of feeling.

(2) Blessing of Jacob. Genesis 49¹⁻²⁷.

Read the poem, consulting for aid in interpretation, Driver, "Genesis," pages 379, 380, and for details, notes on pages 381-393.

(3) Balaam Oracles. Numbers 23^{7-10, 18-24}, 24^{8-9, 15-17}.

Read the oracles, preferably from Kent, "Beginnings Heb. Hist.," consulting Gray, "Numbers," in "Internat. Crit. Com.," pages 313, 314, 345-348, 350-357, 360-367, 368-371.

(4) Books of Poems.

Such collections of poems as the Book of Jashar ("the righteous one") and the Book of the Wars of Jehovah were made either during this century or shortly afterward (see Josh. 10¹³, 2 Sam. 1¹⁷, Num. 21¹⁴). Of these books, we know only what may be inferred from their titles and the material assigned to them. For brief discussions, see: Hastings, "Dict. Bib.," II., IV., arts. "Jashar, Book of," "Wars of the Lord, Book of"; "Enc. Bib.," II., art. "Jashar, Book of"; Peters, "Early Heb. Story," pages 5, 6.

3. *Early Legal Writings.*

In First Samuel 30^{24, 25} (David's decision concerning the sharing of the spoil) we get a glimpse of the way in which statute law developed in Israel's history. In the decalogue of Exodus 34¹⁴⁻²⁶ (see § 26) there is preserved an early code of ritual law, which, however, could not have assumed its present form before Israel had attained a settled agricultural life; at least three of the laws, the 6th, 7th, and 9th, would be inapplicable to nomad conditions. For further discussion, see: Kent, "Messages Isr's. Lawgvr's.," pages 21-24, "Laws and Tradit. Preceds." (in preparation), Intro.

V

AGE OF POLITICAL DIVISION AND DESTRUCTION (c. 937-586 B. C.)

§ 31. PRE-ASSYRIAN PERIOD (c. 937-842 B. C.)

1. *Limits of the Period.*

The age of political division and destruction begins with the death of Solomon and the refusal of the northern tribes to accept the rule of Rehoboam. The first period of this age terminates with Jehu's payment of tribute to Shalmaneser II. of Assyria. From that time forward for two hundred years the Assyrian power was the dominant factor in Palestine. The chronological chart at the opening of Kent, "Hist. Heb. Peop., Div. Kgdm.," should be carefully examined for the period from 937 to 842, the general political relations between Judah and Israel and between these kingdoms and their neighbors being noted.

2. *Sources.*

(1) Biblical. First Kings 12 to Second Kings 3.

a. First Kings 12-16. Read Kent, "Hist. Heb. Peop., Div. Kgdm.," §§ 1-3. In connection with § 4, read First Kings 12-16, or read these chapters as arranged in Kent, "Hist. and Biog. Nars.," pages 203-212, in connection with pages 7, 16-18.

The analysis of this material is also given in Bennett and Adeney, "Bib. Int.," page 100; Driver, "Int. Lit.

O. T.," pages 193, 194; Hastings, "Dict. Bib.," II., art. "Kings I., II.," § 6.

b. First Kings 17 to Second Kings 3. In connection with Kent, "Hist. Heb. Peop., Div. Kgd.," § 5, read First Kings 17 to Second Kings 3, or read these chapters in Kent, "Hist. and Biog. Nars.," pages 212-229, 234-236, in connection with pages 7, 16-18.

The analysis is also given in Bennett and Adeney, "Bib. Int.," pages 100, 101; Driver, "Int. Lit. O. T.," pages 194-196; Hastings, "Dict. Bib.," II., art. "Kings I., II.," § 6.

Note the discussion of the historical value of Kings in Kent, "Hist. Heb. Peop., Div. Kgd.," § 6, or McFadyen, "Int. O. T.," pages 94-106.

In reading this portion of Kings, notice especially: (1) the change in the structure of the narrative beginning at ch. 12; (2) the compiler's point of view; (3) sources used in compilation; (4) the chapters which belong to the Elijah narratives.

c. Second Chronicles 10-22⁹. For a paraphrase of these chapters of Chronicles, see McFadyen, "Messages Proph. and Priest. Histns.," pages 297-304. For general characteristics of Chronicles, consult references under IV., § 28, 1, (2).

(2) Monumental.

a. Inscription of Sheshonk. In connection with First Kings 14²⁵⁻²⁸, note inscription of Sheshonk (Shishak) on walls of temple at Karnak (near Thebes). See: Price, "Mons. and O. T.," pages 141, 142; Kent, "Hist. and Biog. Nars.," page 494. For information as to Sheshonk, consult: Breasted, "Hist. of Egypt," pages 527-531; Newberry and Garstang, "Hist. of Egypt,"

pages 172, 173; Hastings, "Dict. Bib.," IV., page 506; "Enc. Bib.," IV., cols. 4485-4487; McCurdy, "Hist. Proph. and Mons.," I., § 210.

A brief summary of Egyptian history from the point where it last touched Hebrew history, about 1200 B. C., to the time of Sheshonk may be read in "Enc. Bib.," II., col. 1242; or Newberry and Garstang, "Hist. Egypt.," pages 168-173. Fuller accounts will be found in Breasted, "Hist. Egyptns." (in preparation), and "Hist. Egypt.," pages 505-531.

b. Moabite Stone. In connection with Second Kings 1¹, 3⁴⁻²⁷, read the inscription from the Moabite Stone. See: Price, "Mons. and O. T.," pages 142-147; Kent, "Hist. and Biog. Nars.," pages 494-496; Hastings, "Dict. Bib.," III., pages 406-408. Note: (1) points in which the inscription supplements the Biblical narrative; (2) religious point of view of the Moabite king; (3) style of the inscription in comparison with the narrative of Kings.

c. Inscription of Shalmaneser II. In connection with Ahab's reign, note the inscription of Shalmaneser II. given in Price, "Mons. and O. T.," pages 150-153; Kent, "Hist. and Biog. Nars.," page 496; McCurdy, "Hist. Proph. and Mons.," I., §§ 228, 229.

3. *Chronology.*

Read at least one of the following discussions: Kent, "Hist. Heb. Peop., Div. Kgdms.," pages 12-15; Hastings, "Dict. Bib.," I., pages 399-403; McCurdy, "Hist. Proph. and Mons.," I., page 409, Note 6; Kittel, "Hist. Hebs.," II., pages 234-240; Wade, "O. T. Hist.," pages 317-321. Note: (1) difficulties in the chronology of Kings; (2) sources of the chronology; (3) earliest

indications of a regular system of dating among the Hebrews; (4) method of dating in Amos 1¹, cf. Zech. 14⁵; (5) value of Ussher's chronology, now printed in the King James version of English Bible; (6) reasons for reliance on Assyrian chronology; (7) points of absolute synchronism in the history of Judah and Israel; (8) importance of 842 B. C. for Hebrew chronology; (9) partial confirmation from Egyptian history of the date for division of kingdom obtained by comparing Assyrian inscriptions with Kings.

4. *General Discussion of the History.*

Read critically at least one of the following references: Kent, "Hist. Heb. Peop., Div. Kgdms.," pages 16-45; Kittel, "Hist. Hebs.," II., pages 241-277; Wade, "O. T. Hist.," pages 312-347; H. P. Smith, "O. T. Hist.," ch. x.

In reading, seek to secure a clear impression of: (1) the immediate occasion and deeper causes of the division; (2) differences in the resources, organization, and character of the two kingdoms; (3) ability and significance of the house of Omri; (4) periods of hostility and peace between northern and southern Israel; (5) general course of the relations of Israel and Damascus.

5. *The Prophet Elijah.*

During the reign of Ahab there appeared in Hebrew history a great original personality whose creative impress may be noted in Israel's succession of prophets through centuries following. For discussions of Elijah, read one or more of the following references: Kent, "Hist. Heb. Peop., Div. Kgdms.," pages 46-54; Hastings, "Dict. Bib.," I., pages 687-692; "Enc. Bib.," II., cols.

1270-1274; Stanley, "Jewish Church," II., Lecture 30; Fowler, "Prophs. as Statesmen and Preachers," pages 13, 14.

6. *Religious Progress of the Period.*

Consider carefully (1) to what degree the estimates of the Deuteronomic editor of Kings concerning these kings were justified. That the condemnation was in part formal is indicated by First Kings 16¹⁵⁻²⁰. Had it only a technical basis? (2) the introduction, fostering, and championship of Baalism, and its check by Elijah; (3) the prophetic guilds, their influence and numbers, the false prophets, the genuine ones, examples of each kind; (4) the simplicity of Elijah's creed.

7. *Literature of the Period.*

We have already seen that it is impossible to discriminate accurately between the century under consideration and the preceding age, in dating the literary materials that have been preserved. For discussion of the literature that arose in these two centuries, see § 30, 1 and 3. No poetry can with certainty be ascribed to the period between Solomon and Jehu, though the completion of the Book of Jashar and of the Wars of Jehovah may belong to this century (see § 30, 2, (4)). No book of prose or poetry now extant had been compiled when the house of Omri fell, about 842 B. C.

§ 32. ASSYRIAN PERIOD OF ISRAEL'S HISTORY. (842-722/1 B. C.)

1. *Introductory: Assyro-Babylonian History from the Twelfth Century to 842 B. C.*

With the close of § 8 we left the Assyro-Babylonian history at the end of the Kassite dynasty, a time not

far from that of the Hebrew entrance into Palestine. At that date the more ancient centre of government in Babylonia had for several centuries been struggling with the lusty young power of Assyria. The contest had been carried on with varying success, and at the close of the Kassite power in Babylonia neither kingdom had much advantage in the struggle. The three centuries intervening between that point and the age when Assyria became the most important factor in Israel's political life should be rapidly reviewed. See: "Enc. Bib.," I., cols. 447-449, 366-370; Goodspeed, "Hist. Babs. and Assyrs.," pages 155-215; Rogers, "Hist. Bab. and Assyr.," I., pages 425-429," II., pages 21-82, noting especially, in the Babylonian history: (1) the reign of Nebuchadrezzar I., including the extent of his sway; (2) gap of nearly one hundred years in the history, practically contemporary with the century of the United Kingdom; and in the Assyrian history: (1) the reign of Tiglath Pileser I., including his conquests and humbling of Babylon; (2) gap of one hundred years in the history, almost contemporary with the century of the United Kingdom; (3) completeness of Assyrian records for three hundred years, beginning at about 930 B. C.; (4) successful reigns of Ashurnasirpal and Shalmaneser II. (for territory see map, Plate III.); (5) Assyria's first recorded contact with Israel in 854 B. C. (see inscription of Shalmaneser II., § 31, 2, (2), c.).

2. Sources.

(1) Biblical. Second Kings 4-17, Amos, Hosea.

a. Second Kings 4-17. In connection with Kent, "Hist. Heb. Peop., Div. Kgdms.," § 55, read Second

Kings 4-17, omitting passages which concern Judah exclusively (11, 12, 14¹⁻²², 15¹⁻⁷) or read these chapters as arranged in Kent, "Hist. and Biog. Nars.," pages 229-253, in connection with pages 16, 17, 18-20. The analysis of the material is also presented in Bennett and Adeney, "Bib. Int.," pages 101, 102; Driver, "Int. Lit. O. T.," pages 195-197; Hastings, "Dict. Bib.," II., art. "Kings, I., II.," § 6.

b. Amos. In connection with Kent, "Hist. Heb. Peop., Div. Kgd.," § 56 (earlier part), read rapidly Amos, noting: (1) allusions which indicate that Amos prophesied in the time of Jeroboam II.; (2) conditions of society which the prophet reveals. Read over the account of Jeroboam's reign, Second Kings 14²⁸⁻²⁹.

c. Hosea. In connection with Kent, "Hist. Heb. Peop., Div. Kgd.," § 56 (latter part), read rapidly Hosea, noting the allusions indicating that chapters 1-3 belong to the reign of Jeroboam II. and that 4-14 belong, at least in the main, to the period of anarchy following the death of this prosperous monarch. Read over the account of this time of confusion, Second Kings 15⁸⁻³⁸. Note also the conditions of society revealed in Hosea's sermons.

(2) Monumental.

Read Kent, "Hist. Heb. Peop., Div. Kgd.," § 57.

a. In connection with the reign of Jehu (2 Kings 9^{1-10³¹}), note the inscriptions of Shalmaneser II. on the pavement slab of Calah and the black obelisk; Price, "Mons. and O. T.," pages 154-156; Kent, "Hist. and Biog. Nars.," page 497.

b. As, perhaps, throwing some light on Second Kings 13⁵, note inscription of Ramman-nirari III., Price, "Mons. and O. T.," pages 157, 158.

c. With Second Kings 15¹⁹ compare annals of Tiglath Pileser III., Price, "Mons. and O. T.," § 148; McCurdy, "Hist. Proph. and Mons.," I., § 310.

d. In connection with Second Kings 15²⁰⁻³¹, 16⁷⁻⁹, note Tiglath Pileser's account of his western campaign of 734 B. C., Price, "Mons. and O. T.," §§ 151-154; Kent, "Hist. and Biog. Nars.," page 498.

e. With Second Kings 17⁶ compare the records of Sargon, Price, "Mons. and O. T.," § 159; Kent, "Hist. and Biog. Nars.," pages 498, 499.

No records of Shalmaneser IV., who began the siege of Samaria, have as yet been discovered.

3. *Chronology.*

Study at least one of the following discussions: Kent, "Hist. Heb. Peop., Div. Kgd.," § 58; Hastings, "Dict. Bib.," I., pages 399-403; Kittel, "Hist. Hebs.," II., pages 234-240. In reading, note carefully: (1) limits of the period; (2) correction of the chronology of Kings; (3) important dates of the period fixed by contemporary inscriptions. Study chart, frontispiece, Kent, "Hist. Heb. Peop., Div. Kgd.,"

4. *General Discussion of the History.*

Read critically at least one of the following references: Kent, "Hist. Heb. Peop., Div. Kgd.," pages 61-77, 98-108; Kittel, "Hist. Hebs.," II., §§ 61, 63, 67-69; Wade, "O. T. Hist.," pages 347-364; H. P. Smith, "O. T. Hist.," chs. xi, xii.

While reading, note: (1) the relation of prophets to Jehu's revolution; (2) The fate of the line of Omri; (3) effect for the revolution on Judah; (4) disastrous effects for Israel; (5) favorable results for Israel.

5. *Religious Progress of the Period.*

Consider with discrimination: (1) the character and work of Elisha: wherein he differed from his great predecessor, the meaning of Second Kings 13¹⁴, the extent to which he established Elijah's ideals, the new type of prophetic activity which he illustrated; (2) the religious usages of the day, as described in the narratives; (3) its religious limitations, as evidenced in such passages as Second Kings 5¹⁵⁻¹⁹, 3¹⁵; (4) the overthrow of Baalism and unquestioned establishment of national loyalty to Jehovah.

6. *Literature of the Period.*

(1) Ephraimite Prophetic History (E).

We have now reached the period in which the early Ephraimite prophetic narratives had been completed. In sections II. and III. we have already become familiar with the general characteristics of this document, which, at a still later period, having been enlarged by later narratives, was combined with the Judean Prophetic History and, centuries later still, came to form a strand of the completed Hexateuch.

Read one or more of the following references: Kent, "Beginnings Heb. Hist.," pages 37-40; Driver, "Int. Lit. O. T.," pages 116-126; McFadyen, "Messages Proph. and Priest. Histns.," pages 21-26; Carpenter and Battersby, "Hex.," I., ch. xii.; Kittel, "Hist. Hebs.," I., § 8, noting: (1) probable date of composition; (2) features that indicate a northern origin; (3) development of ethical and theological ideas characteristic of this document.

(2) Close of the Creative Age of Poetic Composition and Prophetic Narration.

The composition of the early Ephraimite Prophetic narratives marks the close of the first great productive age in the history of Hebrew literature. The earlier prophetic histories of north and south had now attained much of the form in which they were finally combined. The primitive law codes of Exodus were formulated, the early poems of the nation were collected into anthologies, of which the names of two have been preserved. The three hundred years from Samuel to 750 B. C. have appropriately been styled the "creative age of poetic composition and prophetic narration," in distinction from the preceding "primitive age of song and story," when little had been committed to writing by the people of Israel.

(3) Beginning of the Classical Age of Prophetic, Priestly, and Wisdom Literature.

All Hebrew writings before about 750 B. C. are known only through their embodiment in later works. The epoch-making writings of Amos and Hosea inaugurated a new literary age. It is hardly possible to overestimate the importance of these two little books as landmarks in any historical survey of the literature and religion of ancient Israel. Standing on the comparatively firm ground which they give, one looks back over the invaluable, though rather fragmentary, remains of Israel's earlier literary activity and is able to form some general conception of the creative centuries that preceded the composition of the completed books of our Old Testament.

(4) Book of Amos.

a. Structure. (1) Read the book in the following sections: chs. 1-2, 3-6, 7-9; (2) find a title for each section; (3) note whether the book seems an orderly and unitary composition or a mere collection of disconnected fragments.

b. Style. Reread, noting: (1) the figures and illustrations used; (2) examples of parallelism, balanced sentences, climax.

c. Thought. Recalling the political and social conditions to which Amos addressed himself (2, (1), b), formulate in writing the principal teachings of this prophet upon: (1) the character of Jehovah; (2) the standards of business and social procedure demanded by him; (3) his attitude to Israel and other nations; (4) the danger impending over Israel; (5) the characteristics of real religion.

d. Author. Note the facts about Amos's life that may be gathered from 7¹⁰⁻¹⁷, and consider the mental and moral characteristics of this preacher of ancient Israel. Was his appeal such as might be expected from an observant, thoughtful farmer?

e. Reference Literature: The student should make the above study of Amos directly from the book itself. If, however, it is desired to read on any special points, the following books are suggested for reference: Bennett and Adeney, "Bib. Int.;" Driver, "Int. Lit. O. T.;" McFadyen, "Int. O. T.;" Hastings, "Dict. Bib.," art. "Amos"; "Enc. Bib.," art. "Amos"; Sanders and Kent, "Messages Earlier Prophs.;" G. A. Smith, "Bk. of Twelve," in "Expositor's Bible"; Harper, "Amos and Hosea," in "Internat. Crit.

Com.”; Kent, “Hist. Heb. Peop., Div. Kgdms.,” pages 78–97; Fowler, “Prophs. as Statesmen and Preachers.”

(5) Book of Hosea.

a. Structure. Read the book of Hosea in the following sections: chapters 1–3, 4–14, and note the general theme and character of each section.

b. Style. Reread, comparing Hosea with Amos in orderliness and connection of parts and, at the same time, noting the effective figures and illustrations used.

c. Thought. (1) Note Hosea’s conception of Israel’s attitude toward God, marking especially the various classes of the people who are condemned by the prophet, and his despair of popular reform. (2) Formulate the thought of Hosea concerning God’s relation to Israel, especially as it is presented in chapters 1–3 and 11. By what terms is Israel named? (3) Note the supreme demand of God as given by this prophet. (4) Compare the thought of Amos with that of Hosea concerning God’s character, Israel’s failure to respond to his demands, the assurance of a speedy judgment, the nature of it, the real purpose of God.

d. Author. It seems clear from this prophet’s interest and allusions that his message was, like that of Amos, addressed to northern Israel; but, unlike Amos, Hosea was himself evidently a native of the north (see for example, 7⁵ “our king” or 4^{6,12} “my people”). If chapters 1–3 reflect the actual experience through which Hosea was educated to an apprehension of divine love, we have considerable knowledge concerning the prophet’s private life. If, on the other hand, they are right who regard these chapters as a parable, we have very little knowledge (see for discussion of this mooted

question, Harper, "Amos and Hos.," in "Internat. Crit. Com.," pages cxlii-cxlv, 208-210; G. A. Smith, "Bk. of Twelve," in "Expositor's Bible," I., pages 236-240; Hastings, "Dict. Bib.," II., pages 421, 422; "Enc. Bib.," II., cols. 2122, 2123). From Hosea's writings themselves, try to form a conception of the prophet's personal traits.

e. Reference Literature. The following will be found helpful for further study of Hosea: Bennett and Adeney, "Bib. Int.,"; Driver, "Int. Lit. O. T.,"; McFadyen, "Int. O. T.,"; Hastings, "Dict. Bib.," art. "Hosea"; "Enc. Bib.," art. "Hosea"; Sanders and Kent, "Messages Earlier Prophs.,"; G. A. Smith, "Bk. of Twelve," in "Expositor's Bible,"; Harper, "Amos and Hos.," in "Internat. Crit. Com.,"; Kent, "Hist. Heb. Peop., Div. Kgdms.," pages 78-97; Fowler, "Prophs. as Statesmen and Preachers."

(6) Deuteronomy 33.

The "Blessing of Moses," Deut. 33, is generally assigned to the Assyrian period of Israel's history, but whether it should be placed before or after the prophecy of Amos is not clear. Its buoyant tone and other indications of its political background suggest the later years of Jeroboam II. as the probable time of its composition.

Read the poem, noting: (1) the characterization of each tribe (cf. "Blessing of Moses," Gen. 49); (2) the prominence of the Joseph tribes; (3) separation of Judah and comparative indifference of the poet toward her; (4) honor and respect accorded Levi; (5) neglect of Simeon. For discussion of the poem, see: Driver, "Deuteronomy," in "Internat. Crit. Com.," pages

385-417, "Int. Lit. O. T.," pages 97, 98; Kautzsch, "Lit. O. T.," pages 40, 41; McFadyen, "Int. O. T.," page 50.

(7) Our Literary Heritage from Northern Israel.

Read Kent, "Hist. Heb. Peop., Div. Kgdm.," §§ 107, 108, noting: (1) reason why we have no more literature preserved from northern Israel; (2) literature which bears marks of northern origin; (3) primacy of the north, but note that Amos was himself a Judean. (In connection with § 107, it should be noticed that Kent now dates the Song of Songs many centuries after the fall of northern Israel, in accordance with the advancement of knowledge concerning that puzzling little book which has come since his history was written.)

§ 33. ASSYRIAN PERIOD OF JUDAH'S HISTORY (842-639).

1. *Sources.*

(1) Biblical. Second Kings 11-21, Isaiah 1-39, Micah.

a. Second Kings 11-21, Isaiah 36-39. In connection with Kent, "Hist. Heb. Peop., Div. Kgdm.," § 109, read Second Kgs. 11, 12, 14¹⁻²², 15^{1-7, 22-28}, 16¹⁻²⁰, 18-21, Isa. 36-39, or read these passages as arranged in Kent, "Hist. and Biog. Nars.," pages 274-305, together with pages 6, 7, 20. The analysis of the material is also given in Bennett and Adeney, "Bib. Int.," pages 101, 102, 184, 185; Driver, "Int. Lit. O. T.," pages 196, 197, 226, 227; Hastings, "Dict. Bib.," II, art. "Kings, I., II.," § 6, art. "Isaiah," § viii.

b. Isaiah 1-35. In connection with Kent, "Hist. Heb. Peop., Div. Kgdm.," § 110, read the portions of Isaiah 1-35 there enumerated, in their chronological order (6, 2⁵-4¹, 5¹-2⁵, 9⁸-10⁴, 5²⁶-30, 7¹-9⁷, 17¹-11, 1, 28¹-6, 20, 14²⁰-22, 28⁷-29²⁴, 30-32, 22¹⁵-25, 10⁵-11⁹, 14²⁴-27, 17¹²-14, 18, 22¹-14), or read these passages as arranged in Kent, "Prophetic Serms., Epists. and Apocalypses" (in preparation). While reading, note the way they fit into their historical connection and throw light upon the national history.

For further discussion of the historical connection of these chapters, reference may be made to: Bennett and Adeney, "Bib. Int.," pages 172-184; Driver, "Int. Lit. O. T.," pages 206-227; McFadyen, "Int. O. T.," pages 107-127.

c. Micah. In connection with Kent, "Hist. Heb. Peop., Div. Kgdm.," § 111, read Micah, or read the book as arranged in Kent, "Prophet. Serms., Epists. and Apocs." (in preparation). While reading, note: (1) the sections into which the book naturally falls; (2) any indications of date of each section (with 3¹² cf. Jer. 26¹⁸); (3) social conditions in Judah as seen by this prophet.

(2) Monumental.

a. General Statement. Read Kent, "Hist. Heb. Peop., Div. Kgdm.," § 112.

b. Sargon's Annals. In connection with Isaiah 20¹, read from Sargon's annals: Price, "Mons. and O. T.," §§ 163, 164; McCurdy, "Hist. Proph. and Mons.," pages 417-419.

c. Sennacherib's Inscriptions. In connection with Isa. 10⁵-11¹, 15²⁴-27, 17¹²-14, 18, 22¹-14, 36, 37, 2 Kgs.

18¹⁸-19, see Sennacherib's records ; Price, "Mons. and O. T.," pages 181-193 ; Kent, "Hist. and Biog. Nars.," pages 499-502 ; McCurdy, "Hist., Proph. and Mons.," §§ 675, 676.

d. Esarhaddon's and Ashurbanipal's Lists. In connection with Manasseh's reign (2 Kings 21¹⁻¹⁸), see Esarhaddon's list of western subjects, Price, "Mons. and O. T.," § 185, and Ashurbanipal's list, Price, "Mons. and O. T.," § 191.

2. *Chronology.*

Study carefully one of the following: Kent, "Hist. Heb. Peop., Div. Kgd.," §§ 113-115 ; Kittel, "Hist. Hebs.," II., pages 238-240 ; Hastings, "Dict. Bib.," I., pages 399-403. On the perplexing question of the date of Hezekiah's accession, Kittel inclines to 715 B. C., apparently because of agreement with chapter 18, but feels that we cannot come to a positive decision on the point (Kittel, "Hist. Hebs.," II., pages 238, 239). McCurdy (Hist., Proph. and Mons.," II., pages 248-250) accepts sixteen years for the reign of Ahaz, and reaches 720 or 719 as the date of Hezekiah's accession, finding this in accord with Merodach Baladan's mission at the opening of Sennacherib's reign. H. P. Smith ("O. T. Hist.," pages 238, 239) seems to agree substantially with McCurdy, for he speaks of Ahaz as reigning in 720 and adds that Hezekiah came to the throne about this time.

3. *General Discussion of the History.*

Read critically at least one of the following references: Kent, "Hist. Heb. Peop., Div. Kgd.," pages 120-133, 141-150, 159-164 ; Kittel, "Hist. Hebs.," II.,

§§ 62, 67, 68, 70-72; Wade, "O. T. Hist.," pages 347-375; H. P. Smith, "O. T. Hist.," pages 232-259. While reading, note: (1) the priestly revolution and downfall of the daughter of Ahab; (2) reforms under influence of Jehoiada; (3) relations of Judah with Syria, Israel, and Assyria from Joash to Jotham; (4) the marked prosperity and peacefulness of the long reign of Uzziah; (5) crisis of 734 B. C., its causes and consequences; (6) relations of Assyria and Judah in the reign of Hezekiah, terminating in the great deliverance of Jerusalem; (7) causes and general character of religious reaction in Manasseh's reign; (8) Manasseh's relations with Assyria; (9) secret activity of prophets during his reign.

4. *Religious Significance of the History.*

Notice: (1) indications of the rapidly growing dominance of the temple at Jerusalem as a religious centre; (2) the growing independence of the priesthood. See Second Chronicles 26¹⁶⁻²⁰, but compare the freedom with which each sovereign still acted (2 Kings 16¹⁰⁻¹⁸, 21^{4,7}); (3) the independence of the prophets as shown in their attitude toward kings and priests alike; (4) the desperate struggle by the prophets to promote a sincere and lofty popular loyalty to Jehovah; (5) the reasons for the quick reaction in the days of Manasseh.

5. *Literature of the Period.*

(1) Judean Prophetic History (J).

The early Judean prophetic narratives are clearly somewhat earlier than the Ephraimite narratives, already discussed (§ 32, 5) in connection with the Assyrian period of northern Israel. Both these docu-

ments have been examined as historical sources in Sections II. and III. We must now view the Judean narrative as a literary product of the people and period in which it was shaped.

Read one or more of the following references: Kent, "Beginnings Heb. Hist.," pages 31-37; Driver, "Int. Lit. O. T.," pages 116-126; McFadyen, "Messages Proph. and Priest. Histns.," pages 21-26; Carpenter and Battersby, "Hex." I, ch. xi.; Kittel, "Hist. Hebs.," I., § 8, noting: (1) probable date of composition; (2) features that indicate a Judean origin; (3) the great idea which it seeks to illustrate; (4) the ethical and theological ideas characteristic of this document.

This most picturesque and significant collection of the early traditions of Israel belongs, it should be remembered, within the "creative age of poetic composition and prophetic narration," whereas the books of Isaiah and Micah fall within the early years of the "classical age" inaugurated by Amos and Hosea.

(2) Isaiah 1-39.

a. Structure. This book divides itself broadly into two parts: (1) a collection of prophecies, 1-35; (2) an historical appendix concerning certain public events in which Isaiah appears prominently, 36-39. The second section is almost identical with Second Kings 18¹⁸-20¹⁹. It is possible to distinguish some smaller groups of prophecies within the large group, and chapter 1 may easily have been placed first as forming a fitting introduction to Isaiah's message, but no general principle of orderly arrangement is discoverable throughout the thirty-five chapters. There are, besides, in this section intermingled with the words of Isaiah the son of

Amoz, a number of prophecies which bear clear internal evidence of other authorship and date. The principal of these are 11¹⁰-14²³, 21¹⁻¹⁰, 24-27, 34, 35. On the whole it seems highly probable that we have in Isaiah 1-39 a compilation made by the prophet's followers, in which some writings by later prophets were at one time or another incorporated, and to which chapters 36-39 were added as an appropriate conclusion. At a later point in our study it will be seen that the wonderful groups of prophecies found in Isaiah 40-66 were eventually appended to the earlier book completed at chapter 39.

b. Style. Read over the following passages of Isaiah 1-35, noting in writing: (1) the variety of literary forms represented, e. g. song, narrative, address; (2) the wealth of figurative language employed — 1, 2-5, 6, 7-9⁷, 9⁸-10⁴, 17¹⁻¹¹, 28 (probably belonging to earlier years of ministry); 10⁵-11⁹, 14²⁴⁻²⁷, 28-32, 17¹²⁻¹⁴, 18, 19, 20, 21¹¹⁻¹⁷, 22¹⁻¹⁴, 15-25, 23, 29-32, 33 (probably belonging to later years of ministry). Note also examples of compact and forcible utterances combined with splendidly rounded periods, and of the effective use of antithesis.

c. Thought. Compare carefully the thought of Isaiah with that of Amos and Hosea upon: (1) the nature of Jehovah, noting especially in chapter 6 and elsewhere the great attribute of God which Isaiah is the first to emphasize, and its meaning to him and to his contemporaries; (2) social and religious conditions in Judah; (3) the certainty that such conditions would force God to act in punishment.

Note further: (1) the prophet's attitude toward

foreign alliances, 20⁴⁻⁶, 30¹⁻⁷, 15-17, 31¹⁻⁶; cf. interview with Ahaz and the principle of action then formulated, 7; (2) faith in the inviolability of Zion, 10²⁴⁻³⁴, 14²⁴⁻²⁷, 32, 29¹⁻⁸, 31^{4,5}; (3) pictures of an ideal prince and a future of peace 11¹⁻⁹, 32¹⁻⁸, 15-18; (4) the redemptive purpose of God and its result in a righteous "remnant," 4²⁻⁴, 6¹³, 7⁸, 17⁴⁻⁶, 28⁵; (5) catholicity of hope, 19²³⁻²⁵.¹

d. Author. Note: (1) the length of Isaiah's ministry as indicated by the interval between the inaugural vision (chapter 6) and the prophecies associated with the year 701; (2) indications as to the prophet's family, 7⁸, 8¹⁻⁴; (3) stages of the prophet's inner experience as revealed in chapter 6; (4) his advantageous relations with the rulers of Judah, 7⁸⁻⁹, 37¹⁻⁴, etc.; (5) his resources as a teacher indicated by wealth of figurative language and variety of literary form at command, and also in such passages as 20, 1¹⁰⁻¹⁷, 18, 5⁸.

e. Reference Literature. The following will be found helpful in further study of Isaiah: Bennett and Adeney, "Bib. Int.,"; Driver, "Int. Lit. O. T.,"; McFadyen, "Int. O. T.,"; G. A. Smith, "Isaiah," in "Expositor's Bible,"; Hastings, "Dict. Bib.," II., art. "Isaiah,"; "Enc. Bib.," art. "Isaiah, Bk.,"; Sanders and Kent, "Messages Earlier Prophs.,"; Kent, "Hist. Heb. Peop., Div. Kgdms.," pages 151-158, 134-140; Fowler, "Prophs. as Statesmen and Preachers."

(3) Book of Micah.

a. Structure. Read the book in the following sections and give a title to each section: 1-3, 4-5, 6-7.

¹ The last three groups of references are treated as non-Isaianic by some. See Cheyne, "Isaiah," in "Sac. Bks. of O. and N. Test.," *in loco*.

b. Style. Reread the book, noting examples of: (1) terse vigor; (2) beautiful visions and dramatic dialogue. The remarkable series of paranomasia in 1^{10z} is not obvious in the English, but an attempt to represent it may be found in Farrar, "Minor Prophs.," page 130; Sanders and Kent, "Messages Earlier Prophs.," pages 117, 118.

c. Thought. (1) In chapters 1-3, note the emphasis on certain social evils and their explanation. Compare with Amos and Hosea. (2) In chapters 4, 5, note the characteristics of the ideal future, especially Israel's future work and her character. (3) In 6¹-7⁶, note estimate of ritual in comparison with a right heart and moral conduct, also the prophet's attitude toward existing moral conditions.

d. Author. Note: (1) the date of Micah's ministry as compared with that of Isaiah ((2), d); (2) probable home of the prophet, 1^{1,14}; cf. Bennett and Adeney, "Bib. Int.," page 247, Driver, "Int. Lit. O. T.," page 326; (3) the prophet's public influence as remembered in the time of Jeremiah (Jer. 26¹⁸).

e. Reference Literature. The following will be found helpful in further study of Micah: Bennett and Adeney, "Bib. Int.,"; Driver, "Int. Lit. O. T.,"; Hastings, "Dict. Bib.," III. page 359, art. "Micah," § 3; "Enc. Bib.," art. "Micah"; Sanders and Kent, "Messages Earlier Prophs.,"; G. A. Smith, "Bk. of Twelve," in "Expositor's Bible"; Kent, "Hist. Heb. Peop., Div. Kgdms.," pages 134-140; Fowler, "Prophs. as Statesmen and Preachers."

(4) Legal Literature.

a. Early Laws in Exodus 13. Read Ex. 13, 6,10-13 and note the relation of these laws to the third and fourth commandments of the decalogue in Ex. 34¹⁴⁻²⁶.

b. Laws of Exodus 20²³⁻²³¹⁹. Read this group of laws, noting: (1) incorporation of laws from Ex. 34¹⁰⁻²⁶; (2) subjects dealt with in the laws; (3) conditions of society presupposed.

c. Prophetic Decalogue of Exodus 20¹⁻¹⁷. Read this group of laws, comparing in detail with Deut. 5⁶⁻²¹. Note: (1) nature of the duties here enjoined in comparison with the earlier code of Ex. 34; (2) nature of the duties in comparison with those emphasized by Amos, Hosea, and Isaiah; (3) attitude of Hosea in comparison with second commandment; (4) conditions of civilization implied in this code.

For discussion of the nature and growth of these codes, see: Kent, "Laws and Tradit. Precs.," Introduction III., "Messages Isrs'. Lawgivers," pages 24-27. For analysis of the laws according to subject, see: Kent, "Laws and Tradit. Precs.," §§ 1-25, 36, 45, 46, 49, 53, 57, 59, 60, 62, 65, 66-68, 70, 74, 80, 82-90, 93, 94, 104, 106, 107, 111, 117, 119, 124, 125, 128, 131, 148, 174, 176, 187-189, 192, 197, 198, 210-215. In the above references a few primitive laws not referred to under a, b, c are included.

d. Deuteronomy 5-26, 28. It is highly probable that the codes of Deuteronomy were formulated during the latter half of the Assyrian period of Judah's history, but their discussion is deferred till the time when the book was published, in the eighteenth year of the next period.

§ 34. BABYLONIAN PERIOD OF JUDAH'S HISTORY.

1. *Sources.*

(1) Biblical. Second Kings 22-25, Deuteronomy, Zephaniah, Nahum, Habakkuk, Jeremiah.

a. Second Kings 22-25. In connection with Kent, "Hist. Heb. Peop., Div. Kgdm.," § 170, read Second Kgs. 22-25, or read this section together with certain chapters of Jeremiah as arranged in Kent, "Hist. and Biog. Nars.," pages 306-335. The structure of the section from Kings is also presented in Bennett and Adeney, "Bib. Int.," page 103; Driver, "Int. Lit. O. T.," page 198; Hastings, "Dict. Bib.," II. page 870 col. a.

b. Deuteronomy. Read Kent, "Hist. Heb. Peop., Div. Kgdm." §§ 171, 168, 169.

c. Jeremiah. In connection with Kent, "Hist. Heb. Peop., Div. Kgdm.," §§ 173, 174, read the passages of Jeremiah there named, noting how they throw light upon the period of history.

d. Ezekiel 1-24, (25-32). Read Kent, "Hist. Heb. Peop.," § 175.

(2) Monumental.

Read Kent, "Hist. Heb. Peop.," § 176; Price, "Mons. and O. T.," § 204.

2. *General Discussion of the History.*

Read critically at least one of the following references: Kent, "Hist. Heb. Peop., Div. Kgdm.," pages 172-204; Kittel, "Hist. Hebs.," pages 379-395; Wade, "O. T. Hist.," pages 375-394; H. P. Smith, "O. T. Hist.," ch. xiv. While reading, note: (1) advance of the Scythians; (2) revival of prophetic activity; (3) causes and course of Josiah's reform; (4) great inter-

national movements of the period ; (5) rapidly shifting political conditions for Judah ; (6) effect of Josiah's death upon religion ; (7) revolt against Babylon and its outcome ; (8) Jeremiah's political activity ; (9) experiences of the remnant left in the land.

3. *Religious Value of the History.*

Consider : (1) how it illustrates the futility of reform measures imposed from without ; (2) how, as before, the greatness of a crisis only gave added constructiveness to prophetic opinion.

4. *Literature of the Period.*

(1) Combined Judean and Ephraimite History (JE).

To the close of the previous period or, more probably, the early years of this period is to be ascribed the combination of the northern group of narratives with the Judean. In reference to this important literary work, read one or more of the following references: Kent, "Beginnings Heb. Hist.," pages 40, 41; Carpenter and Battersby, "Hex.," I., pages 171-174; Bennett and Adeney, "Bib. Int.," pages 47, 48, noting: (1) circumstances which led to the compilation; (2) the way in which the two narratives were combined; (3) reasons for supposing that the combined JE history was compiled before the exile.

(2) Book of Zephaniah.

a. Structure. Read Zephaniah in the following sections, giving a title to each section: 1, 2¹⁻³⁸, 3⁹⁻¹³, 13¹⁴⁻²⁰.

b. Style. (1) Note examples of vivid and picturesque expression. (2) Consider whether the prophecy possesses the full strength and beauty of style found

in the prophets of the eighth century. (3) Note the beauty of the song of triumphant faith near the end. (Perhaps a post-exilic addition. Certainly in strong contrast to that which precedes.)

c. Thought. Note the thought of Zephaniah concerning: (1) the civil and religious conditions of Judah; (2) the nature of the "day of Jehovah"; (3) the gathering of the nations for destruction, 3⁸; ¹(4) hope for a remnant, 3^{12,13}.

d. Author. Note the genealogy in 1¹. Very possibly it is King Hezekiah from whom the prophet is descended. The number of generations intervening would accord very well with the relative dates of the two, and it is customary to name only the prophet's father; hence carrying the ancestry back for four generations would seem to indicate some especial interest in the line. If this is the correct explanation, the prophet must have been a young prince, not far from the age of his royal relative. The intensity of his message harmonizes with this inference as to his age.

e. Reference Literature. The following will be found helpful for further study of Zephaniah: Bennett and Adeney, "Bib. Int.,"; Driver, "Int. Lit. O. T.,"; McFadyen, "Introd. O. T.,"; Hastings, "Dict. Bib.," art. "Zephaniah"; "Enc. Bib.," art. "Zephaniah"; Sanders and Kent, "Messages Earlier Prophs.,"; G. A. Smith, "Bk. of Twelve," in "Expositor's Bible"; Kent, "Hist. Heb. Peop., Div. Kgdm.," § 179; Fowler, "Prophs. as Statesmen and Preachers."

¹ In this "we have the germ of the apocalyptic visions of later prophets."

(3) Deuteronomy 5-26, 28.

a. Thought. Read the hortatory introduction to the law proper, Deuteronomy 5-11, noting in writing the leading ideas, with definite references to chapter and verse.

With the aid of an analysis of the codes (see Bennett and Adeney, "Bib. Int.," pages 72-74; Driver, "Int. Lit., O. T.," pages 73-75, "Deuteronomy," in "Internat. Crit. Com.," pages iv-vii; Hastings, "Dict. Bib.," I., pages 600, 601; Kent, "Messages Isr's. Lawgvr's.," pages xiii-xxxiii; "Laws and Tradit. Precs.," Contents and Classification) look over the laws of Deut. 12-26, 28, noting: (1) how fully earlier codes are embodied in these laws; (2) whether laws concerning ritual or concerning social relations and moral conduct are the more prominent. Reviewing the laws, observe indications of a spirit of devotion to God and thoughtful consideration for humanity permeating them. Compare the spirit of the book with that of the eighth century prophets.

For discussion of the origin, development, and character of the Deuteronomy codes, see: Kent, "Laws and Tradit. Precs.," Introduction, iv., "Messages Isr's. Lawgvr's.," pages 28-34; Driver, "Deuteronomy" in "Internat. Crit. Com.," pages i-x, xix-xxxiv, "Int. Lit. O. T.," pages 70-82.

b. Writing and Publication. The general order of development of Old Testament literature which has been ascertained by the methods of historical criticism rests upon arguments that are cumulative. No one element serves as a keystone the removal of which will cause the whole to fall. Yet, if one were called

upon to select the central point of the entire discussion, Deuteronomy would probably be chosen. It is important, therefore, to study with care two or three of the following summaries of arguments concerning the date of this book: Driver, "Int. Lit. O. T.," pages 82-99; "Deuteronomy," in "Internat. Crit. Com.," pages xxxiv-lxvii; Kent, "Laws and Tradit. Precs.," Introduction, ii, iv.; McFadyen, "Int. O. T.," pages 51-61; Hastings, "Dict. Bib.," art. "Deuteronomy," § vii.; "Enc. Bib.," I., cols. 1079-1087; Carpenter and Battersby, "Hex.," I., ch. x. An attempt to refute the view presented in such works as the above may be found in Möller, "Are the Critics Right?" pages 1-53; Orr, "Problem of O. T.," ch. viii.

(4) Jeremiah (First Period: Josiah's Reign).

a. Structure. Read the prophecies that may, with probability, be assigned to the first eighteen years of Jeremiah's ministry, 626-608 B. C., in the following sections, and note the subject of each: 1, 2, 3¹⁻⁵, 3⁶⁻¹⁸, 3¹⁹⁻⁴², 4³⁻⁶, 11¹⁻⁸.

b. Thought. Note: (1) the prophet's idea of his commission and message 1^{10,14-16}; (2) his view of Judah's attitude toward God 2², 3^{1-5,8} (cf. Hosea); (3) descriptions of the prevalent idolatry 2^{11,13,28}, 5¹⁹; (4) ethical demands 2²⁴, 5²⁶⁻²⁸, 6¹³; (5) expectations as to the nearer and more remote future 4^{6,16}, 6^{1,22,23}, 3¹²⁻¹⁸, 22-25, 4^{1,2}.

c. Author. Note: (1) Jeremiah's family home 1¹, cf. First Kings 2²⁶, Joshua 21¹⁸, Jeremiah 11²¹, 37¹²; (2) date of beginning ministry 1²; (3) age at call 1⁶, cf. 1³; (4) earliest record of a prophet's committing his own message to writing 36^{1,2,27,28,32}; (5) activity of Jeremiah

in preaching, perhaps, the Deuteronomic covenant, soon after 621 B. C., 11¹⁻⁸.

d. Reference Literature. The following will be found helpful for further study of Jeremiah's prophecies: Bennett and Adeney, "Bib. Int.,"; Driver, "Int. Lit. O. T.,"; McFadyen, "Int. O. T.,"; Hastings, "Dict. Bib.," art. "Jeremiah,"; "Enc. Bib.," art. "Jeremiah, Bk.,"; Sanders and Kent, "Messages Earlier Prophs.,"; Cheyne, "Jeremiah: Life and Times," in "Men of Bible Series,"; Kent, "Hist. Heb. Peop., Div. Kgdm.," §§ 180, 181; Fowler, "Prophs. as Statesmen and Preachers."

(5) Book of Nahum.

a. Style. (1) Note the general hymn of faith in chapter 1, followed by the more definite development of the prophecy in 2 and 3. (2) Consider Nahum as a word painter.

b. Thought. Note the chief thoughts of the opening poem, and the application of some of its principles to Nineveh in chapters 2 and 3.

c. Author. The heading of the book indicates the name of the prophet's home, but three widely separated places vie in tradition as the spot named. One of these is near Nineveh, one in Galilee, and the third in the south of Judea. The date of Nahum's ministry can be placed with certainty between the fall of No-amon (Egyptian Thebes) about 661 B. C., and the destruction of Nineveh, about 607 B. C., see 3⁸.

d. Reference Literature. The following will be found helpful for further study of Nahum: Bennett and Adeney, "Bib. Int.,"; Driver, "Int. Lit. O. T.,"; Mc-

Fadyen, "Int. O. T.;" Hastings, "Dict. Bib.," art. "Nahum"; "Enc. Bib." art. "Nahum"; Sanders and Kent, "Messages of Earlier Prophs.;" G. A. Smith, "Bk. of Twelve," in "Expositor's Bible"; Fowler, "Prophs. as Statesmen and Preachers."

(6) Jeremiah (Second Period: Jehoiakim's Reign).

a. Structure. Read, in the following sections, the prophecies that may with probability be assigned to the years between the death of Josiah and the capture of Jerusalem in 597 B. C.: 7¹⁻²⁰, 7^{21-8²²}, 9, 10¹⁷⁻²⁵, 11⁹⁻¹⁷, 11^{18-12⁶}, 12⁷⁻¹⁷, 13¹⁻¹⁷, 13^{18,19}, 13²⁰⁻²⁷, 14^{1-17¹⁸}, 18-20, 22^{10-23⁸}, 25, 26, 35, 36, 45, noting the subject of each section.

b. Thought. Note Jeremiah's thought during this period as to possible hope for Jerusalem, 7¹⁻²⁰, 9, 10¹⁷⁻²⁵, 19, 22^{10-23⁴}, 25, 26; his picture of the religious condition of his time, 11⁹⁻¹⁷; his teaching as to the conditional character of prophecy, 18¹⁻¹⁷.

c. Author. Note the places where Jeremiah preached, 7², 11⁶, 19^{2,14}, 26²; plots and persecution, 11²¹, 18¹⁸, 20²; the prophet's isolation 16^{2,8}; his inner struggles, 11²⁰, 12¹⁻⁶, 14¹⁰⁻¹⁸, 18¹⁹⁻²⁸, 20⁷⁻¹⁸; his methods of teaching, 13¹⁻⁹, 18¹⁻⁶, 19^{10,11}, 35¹⁻¹¹, 36.

d. Reference Literature. See under (4), d, substituting §§ 193-200 for §§ 180, 181 in Kent, "Hist. Heb. Peop., Div. Kgd.".

(7) Habakkuk.

a. Structure. Read Habakkuk in the following sections, giving a title to each section: 1-2³, 2⁴⁻²⁰, 3. Note whether chapter 3 has any close connection with 1 and 2.

b. Style. (1) Note the elements of bold imagination in Habakkuk 3. (There is a strong possibility that this poem may have been taken from some collection of hymns, and may not be the writing of Habakkuk. See "Reference Literature" for discussion.) (2) Compare the style of Habakkuk 1 and 2 with that of Nahum 2 and 3.

c. Thought. Note Habakkuk's picture of his times, 1⁴; his problem, 1²⁻⁴, 12, 13, 2¹; his answer, 2^{3, 4, 6-8}.

d. Author. Observe the personal note in the prophecy, revealing the period of doubt through which the prophet passed in attaining his faith.

e. Reference Literature. The following will be found helpful for further study of Habakkuk: Bennett and Adeney, "Bib. Int."; Driver, "Int. Lit. O. T."; McFadyen, "Int. O. T."; Hastings, "Dict. Bib.," art. "Habakkuk"; "Enc. Bib." art. "Habakkuk"; Sanders and Kent, "Messages Earlier Prophs."; G. A. Smith, "Bk. of Twelve," in "Expositor's Bible"; Kent, "Hist. Heb. Peop., Div. Kgdm.," § 196; Fowler, "Prophs. as Statesmen and Preachers."

(8) Jeremiah (Third Period: Zedekiah's Reign).

a. Structure. Read the prophecies of Jeremiah that may with probability be assigned to the years from 597 B. C. to the close of his ministry after 586 B. C., giving a title to each section: 21¹⁻¹⁰, 21¹¹⁻²², 23⁹⁻⁴⁰, 24, 27-29, 30-33, 34, 37-39, 40-44, 52. (Chapters 46-49, which belong to different periods of the ministry, should be glanced through at this time and their substance noted.)

b. Thought. Note: (1) Jeremiah's attitude toward the exiles of 597 B. C., 24¹⁻⁵, 29¹⁵⁻¹⁰; (2) his policy for

those remaining, 21⁸⁻¹⁰, 38^{17,18}; (3) his principles of government, 22^{1-6,11,12}, 34^{6-11,17}; (4) his declarations regarding the ultimate future, 32-33; (5) his last teaching, 44.

c. Author. Rereading the passages belonging to this period, note the experiences of Jeremiah from 597-586 B. C. in his relations with: (1) king and nobles; (2) the captives of 597 B. C.; (3) false prophets. Note also his fate after 586 B. C.

d. Reference Literature. See under (4), d, substituting §§ 201-206, 210-212 for §§ 193-200 in Kent, "Hist. Heb. Peop., Div. Kgd. m."

(9) Ezekiel (First Period: Until Jerusalem's Destruction).

a. Structure. Read the prophecies of Ezekiel that fall within the first period of his ministry (592-586) in the following groups, and note, in writing, the general subject of each group: 1-3, 4-5, 6-7, 8-11, 12-19, 20-23, 24, 29¹⁻¹⁶, 30, 31.

b. Style. (1) Compare the elaborate symbolism of Ezekiel (*e.g.*, 1⁴⁻²⁸, 4^{1-3,4-8}, 8^{2,3}, 12¹⁻⁶) with Isaiah's abundant figurative language (see § 33, 5, (2), b), noting the difference in literary quality. (2) Note Ezekiel's painstaking accuracy in dates and details.

c. Thought. Note: (1) the principal theme of Ezekiel's message during the first period of his ministry; (2) the prophet's conception of Jehovah's presence in Babylon: 1²⁸, 3²³, 11¹⁴⁻¹⁶; (3) teaching that Jehovah has left Jerusalem, 10^{18,19}; (4) picture of religious conditions in Jerusalem that justified leaving, 8⁹⁻¹⁶; (5) teaching as to relation of God and individual, 18^{4,5-9,10-13,20,21,24}.

d. Author. Note: (1) place and time of Ezekiel's repeated call, 1¹⁻³, 3²²⁻²³; (2) dates of prophecies before the fall of Jerusalem; (3) the prophet's life in Babylonia 1^{1,3}, 3^{15,24}, 8¹, 14¹, 20¹, 24^{15,16}.

e. Reference Literature. The following are suggested for aid in further study of Ezekiel: Bennett and Adeney, "Bib. Int.;" Driver, "Int. Lit. O. T.;" McFadyen, "Int. O. T.;" A. B. Davidson, "Ezekiel," in "Camb. Bib.;" Skinner, "Ezekiel," in "Expos. Bib.;" Hastings, "Dict. Bib.," art. "Ezekiel"; "Enc. Bib.," art. "Ezekiel"; Sanders and Kent, "Messages Later Prophs.;" Toy, "Ezekiel," in "Sac. Bks. O. and N. Ts.;" Fowler, "Prophs. as Statesmen and Preachers."

(10) Poetry of the Age of the Monarchy.

One of the most difficult problems in Old Testament criticism is confronted, when an effort is made to assign the separate Psalms to the times in which they were written. The consideration of the growth and structure of the Psalter as a whole must be taken up near the close of Old Testament history, when the collection was completed. At the end of the history of the monarchy, however, we should consider some psalms which seem by their allusions to presuppose, more or less clearly, the existence of the pre-exilic kingdom. Such are 2, 18, 20, 21, 28, 45, 61, 72, 76, 89, 101, 110. In reading these, note: (1) the subject of each poem; (2) its prevailing spirit; (3) elements of imaginative power; (4) any allusions that tend to fix the dates.

Reference Literature. The following will be found helpful for further study of the above psalms: Bennett

and Adeney, "Bib. Int. "; Driver, "Int. Lit. O. T. "; McFadyen, "Int. O. T.," "Messages of the Psalmists "; Kirkpatrick, "Book of Pss. "; Perowne, "The Psalms "; Cheyne, "Psalms "; Skinner, "Psalms," in "Camb. Bib."

(11) Wisdom Literature of the Age of the Monarchy.

The book of Proverbs, like that of Psalms, is a collection made up of earlier collections, and completed at a very late date in the history of Israel. The portions generally considered to be earliest are 10-22¹⁶ and, possibly, 25-29. Means for determining the exact place in the history of these groups of proverbs are not available. Frequent references to the king, however, suggest a pre-exilic origin for many of the proverbs, if not for the completed collections. A few chapters of each section should be read, noting: (1) the form of the proverbs included (*i. e.*, whether distichs, tris-tichs); (2) nature of the questions dealt with; (3) religious and moral tone of the proverbs.

Reference Literature. The following will be found helpful for further study of the above collections of proverbs: Bennett and Adeney, "Bib. Int. "; Driver, "Int. Lit. O. T. "; McFadyen, "Int. O. T. "; Toy, "Proverbs," in "Internat. Crit. Com. "; Kent, "Wise Men of Anc. Isr. and Their Proverbs."

PART II
EARLY JEWISH HISTORY AND
LITERATURE



VI

AGE OF THE BABYLONIAN EXILE

(586-538 B. C.)

§ 35. PERIOD OF EARLIER YEARS OF EXILE (586-561 B. C.).

1. *Sources.*

(1) Biblical.

a. Lack of Connected Narratives. Notice: (1) the conclusion of the series of historical narratives, Genesis to Second Kings; (2) omission of the exile in the Chronicler's narrative, First Chron. to Neh.; (3) Kent, "Hist. Jewish Peop.," § 1.

b. Prophetic and Poetic Literature.

(a) Jeremiah 24, 29, 44. Read these chapters in connection with Kent, "Hist. Jewish Peop.," § 2, noting the light that they throw upon the history. The historical connection of the passages is noted also in: Driver, "Int. Lit. O. T.," pages 260, 261, 264; Bennett and Adeney, "Bib. Int.," pages 204-207.

(b) Ezekiel 25-48. Look over these chapters in connection with Kent, "Hist. Jewish Peop.," § 3, noting: (1) dates of the prophecies; (2) light that they throw upon the history of their times. The historical connection of the chapters is noted in: Driver, "Int. Lit. O. T.," pages 286-294; Bennett and Adeney, "Bib. Int.," pages 218-221.

(c) Obadiah. Read the prophecy in connection with Kent, "Hist. Jewish Peop.," § 9, noting the picture of conditions in Judea at the time of Jerusalem's fall. The historical connection of the prophecy is discussed also in Bennett and Adeney, "Bib. Int.," pages 243, 244; Driver, "Int. Lit. O. T.," pages 318-321; McFadyen, "Int. O. T.," pages 193-195; Sanders and Kent, "Messages Later Prophs.," pages 67-69; G. A. Smith, "Bk. of Twelve," II, in "Expos. Bib.," pages 163-172.

(d) Lamentations. In connection with Kent, "Hist. Jewish Peop.," § 10 (first part) read these dirges, noting the picture they give of Jerusalem after her fall. The historical background of these poems is discussed also in Bennett and Adeney, "Bib. Int.," pages 210-212; Driver, "Int. Lit. O. T.," pages 461-465; McFadyen, "Int. O. T.," pages 295-297; Hastings, "Dict. Bib.," art. "Lamentations;" "Enc. Bib." art. "Lamentations," III., cols. 2700-2705. In the last reference, Cheyne advocates a post-exilic date for the poems.

(e) Psalms 42, 43. Read this poem (it is a single poem), noting the picture it gives of one going into exile. The actual date of writing is doubtful; see Kent, "Hist. Jewish Peop.," § 10 (latter part); Perowne, "Psalms," I., pages 361, 362; Kirkpatrick, "Psalms," pages 226, 227 (dates before Babylonian exile).

(2) Extra Biblical.

a. Jewish, Greek, and Babylonian Writers. Read Kent, "Hist. Jewish Peop.," § 12.

b. Inscriptions of Nebuchadrezzar's Reign. See Kent, "Hist. Jewish Peop.," § 13 (first part); Price, "Mons. and O. T.," pages 215-218. Note the character of Nebuchadrezzar's inscriptions thus far discovered.

2. *General Discussion of the History.*

(1) General Outline of Period and Significance of the Age.

a. Note on the chart, frontispiece, in Kent, "Hist. Jewish Peop.": (1) the Babylonian and Egyptian rulers of the period; (2) significance of year 561.

b. Read Kent, "Hist. Jewish Peop.," Preface.

(2) Detailed Discussion.

Read both of the following: Kent, "Hist. Jewish Peop." pages 17-44; H. P. Smith, "O. T. Hist.," pages 301-327. While reading, note: (1) the three centres of Jewish population after 586; (2) condition of the people remaining in Judea; (3) condition and ultimate fate of the Jewish refugees in Egypt; (4) character of the exiles in Babylon as compared with the remainder of their countrymen; (5) conditions of life for the Jews in Babylonia under Nebuchadrezzar; (6) religious condition of Babylonian exiles.

For the Babylonian history of the time, see Goodspeed, "Hist. Babs. and Assyrs.," pages 333-348; Rogers, "Hist. Bab. and Assyr.," II. pages 316-353.

3. *Literature of the Period.*

(1) Ezekiel 25-48 (Second Period: After Jerusalem's Destruction).

a. Chapters 25-32: Against the Nations. From this section of Ezekiel, read 25, 27¹⁻⁸⁸, 32¹⁷⁻³², noting:

(1) attitude of Judah's neighbors at her fall; (2) the elaborate figure used in describing Tyre; (3) quaint and complex form of the dirge over Egypt.

b. Chapters 33-39: Prophecies of Comfort. Read at least the following passages from this important section of Ezekiel, 33, 36, 37, 38, noting: (1) the subject of each prophecy; (2) the prophet's conception of the basis of divine action; (3) promises for the future of Israel; (4) general theme of the section; (5) contrast with subject of prophecies before 586 (account for Ezekiel's change in tone).

c. Chapters 40-48: The New Temple. Read at least the following, 40, 43, 44, 45^a-46, noting that the prophet really sketches a readjustment of the Israelitish state, making religious interests supreme. A comprehension of chs. 40-43, 46 will be aided by the plans on pages 294 and 299 of Davidson's "Ezekiel."

d. Personality and Work of the Prophet. Read one or more of the following references: Kent, "Hist. Jewish Peop.," pages 45-58; Hastings, "Dict. Bib.," I., pages 814-817; "Enc. Bib.," II., cols. 1456-1459; A. B. Davidson, "Ezekiel" in "Camb. Bib.," pages xvii-xxxi. In reading, note: (1) the prophet's education and character; (2) his new methods of teaching; (3) The significance of his assertion that henceforth God would deal with the individual Israelite, (4) the revolutionary character of his ideals for the restored community, and their influence in shaping the thinking of its leaders.

e. Reference Literature. For general discussion of Ezekiel's prophecies, reference may be made to: Bennett and Adeney, "Bib. Int.,"; Driver, "Int. Lit.

O. T." ; McFadyen, "Int. O. T." ; Sanders and Kent, "Messages Later Prophs." ; Hastings, "Dict. Bib.," I., pages 817-820 ; "Enc. Bib.," art. "Ezekiel, Bk." ; A. B. Davidson, "Ezekiel" in "Camb. Bib." ; Skinner, "Ezekiel" in "Expos. Bib." For discussion of the influence of Ezekiel's ideal code upon Jewish law, see: Kent, "Messages Isr's. Lawgvr's.," pages 34, 35 ; "Laws and Tradit. Precs.," Introduction.

(2) Obadiah.

Read the prophecy in the following sections: vv. 1-16, 17-21, noting: (1) the theme of each part; (2) Obadiah's picture of the day of judgment upon the nations; (3) hope of a restored remnant; (4) similarity between vv. 1-9 and Jer. 49⁷⁻²². There are differences of opinion regarding the actual date of composition. For discussion of the book, reference may be made to: Bennett and Adeney, "Bib. Int.," ; Driver, "Int. Lit. O. T.," ; McFadyen, "Int. O. T.," ; Sanders and Kent, "Messages Later Prophs.," ; G. A. Smith, "Bk. of Twelve" in "Expos. Bib.," ; Fowler, "Prophs. as Statesmen and Preachers," ; Hastings, "Dict. Bib.," art. "Obadiah, Bk. of," ; "Enc. Bib.," art. "Obadiah, Bk."

(3) Lamentations.

Read the five poems, noting: (1) theme of each; (2) characteristic rhythm of the first four—a long verse member, divided by a natural pause into a longer and shorter part; (3) poetic imagery and feeling in the elegies.

Read one or more of the following references concerning this book: Bennett and Adeney, "Bib. Int.," pages 210-213 ; Driver, "Int. Lit. O. T.," pages 456-465 ; McFadyen, "Int. O. T.," pages 294-297 ; Hastings,

"Dict. Bib.," art. "Lamentations"; "Enc. Bib.," art. "Lamentations." In reading, note especially description of the alphabetic form and metrical structure of the poems.

(4) Song of Moses, Deut. 32¹⁻⁴³.

Read the poem, noting: (1) its theme; (2) bold and striking passages. For discussion of date and other questions see: Driver, "Int. Lit. O. T.," pages 96, 97, "Deuteronomy," in "Internat. Crit. Com.," pages 344-348; McFadyen, "Int. O. T.," page 50. For a vivid interpretation see: George Adam Smith, "Hist. Geog. Holy Land," pages 85-90.

(5) Holiness Code, Leviticus 11, 17-26.

(1) Look over the chapters, noticing the subjects emphasized in this code. (2) Observe the large number of parallels between this code and the laws of Deuteronomy; see table of Driver in "Int. Lit. O. T.," pages 73, 74, "Deuteronomy" in "Internat. Crit. Com.," pages iv-vii, Hastings, "Dict. Bib.," I., pages 600, 601, or of Kent, in "Messages Isr's. Lawgvr's.," pages xiii-xxxiii, "Laws and Tradit. Precs.," Contents and Classification. (3) Read one or more of the following discussions: Kent, "Messages Isr's. Lawgvr's.," pages 36-41; "Laws and Tradit. Precs.," Introduction, v.; Driver, "Int. Lit. O. T.," pages 47-59; H. P. Smith, "O. T. Hist.," pages 332-338; McFadyen, "Int. O. T.," pages 31-34. In reading, note: (1) influences which gave rise to the codification of these priestly laws; (2) evidence for the late date of these codes; (3) origin of name "Holiness Code"; (4) relations of these laws to Ezekiel; (5) probable date of completed code; (6) indications of earlier date of material included.

4. *The Results of the Period.*

This first half of the exile has been exhibited as a time of much constructive as well as consolatory thinking. The dominant thought in the minds of the leaders of the Jewish community in Babylonia was an avoidance for the future of the errors and sins which had compelled Jehovah to permit his people to be brought to their senses by the severe discipline of exile. In order to grasp the real significance of this quarter-century, consider: (1) the apathy of the people at its beginning (Ezek. 37¹¹); (2) the leader who assumed the task of encouraging and assuring them; (3) his bold but effective method of procedure, — sketching the future community and indicating its guiding principles; (4) the co-ordinate activity of the priesthood; (5) the scheme of well ordered community life which they desired to bring about; (6) the incidental proof that the people did follow Jeremiah's advice (Jer. 29⁴⁻⁷).

§ 36. PERIOD OF LATER YEARS OF EXILE (561-538 B. C).

1. *Sources.*

(1) Biblical.

a. Isaiah 13-14²³. Read this passage in connection with Kent, "Hist. Jewish Peop.," §§ 4, 5, noting: (1) its historical background; (2) probable date. The passage is put in its historical connection also in: Driver, "Int. Lit. O. T.," pages 211, 212; McFadyen, "Int. O. T.," pages 117, 118; G. A. Smith, "Isaiah" in "Expos. Bib.," I., pages 405-415.

b. Isaiah 21¹⁻¹⁰. Read the passage, noting its historical background. For discussion of the date of the

prophecy, see: Driver, "Int. Lit. O. T.," page 216; McFadyen, "Int. O. T.," pages 120, 121.

c. Jeremiah 50-51. Read the chapters in connection with Kent, "Hist. Jewish Peop.," § 2, noting: (1) difference in point of view from genuine prophecies of Jeremiah; (2) historical background implied; (3) probable date. The passage is discussed in connection with the later years of exile in Driver, "Int. Lit. O. T.," pages 266-268. The view that it is a post-exilic prophecy is presented in McFadyen, "Int. O. T.," pages 154-156.

d. Isaiah 40-55. In connection with Kent, "Hist. Jewish Peop.," §§ 6-8, read Isa. 40-55, noting: (1) all statements in 40-48 concerning a deliverer, Babylon, idolatry; (2) attitude of the Jews in exile; (3) change in point of view in chs. 49-55.

(2) Extra Biblical.

a. Jewish, Greek, and Babylonian writers. Read Kent, "Hist. Jewish Peop.," § 12.

b. Inscriptions of Neriglissar and Nabonidus. Read Kent, "Hist. Jewish Peop.," § 13 (latter part); Price, "Mons. and O. T.," pages 220-225, noting: (1) character of Neriglissar's inscriptions; (2) contents and importance of Nabonidus's inscriptions.

2. *General Discussion of the History.*

Read one or both of the following: Kent, "Hist. Jewish Peop.," pages 66-78, 93-98; H. P. Smith, pages 327-343. In reading, note: (1) fate of Nebuchadrezzar's dynasty; (2) character of his three successors; (3) history of Cyrus's career from 549-539; (4) effects of Cyrus's successes upon the Jewish exiles; (5) politi-

cal consequences of the exile for the Judeans; (6) religious effects of the exile.

For further account of the Babylonian history of this period, see : Goodspeed, "Hist. Babs. and Assyr.," pages 349, 350, 367-373; Rogers, "Hist. Bab. and Assyr.," II., pages 354-376.

3. *Literature of the Period.*

(1) Work of the Late Prophetic Deuteronomic Editors.

Read one or more of the following references : Kent, "Beginnings Heb. Hist.," pages 42, 43; H. P. Smith, "O. T. Hist.," pages 332, 333; Carpenter and Battersby, "Hexateuch," I., pages 174-176; Kent, "Hist. Jewish Peop.," §§ 50-53. In reading, note: (1) expansion of earlier book of Deuteronomy; (2) editing of JE. and combination of Deuteronomy with it; (3) composition of Judges, Samuel, and Kings in substantially their present form.

(2) Exilic Prophecies in Isaiah and Jeremiah.

a. Isaiah 13²-14²³, 21¹⁻¹⁰, Jeremiah 50, 51. See 1, (1), a, b, c.

b. Isaiah 40-48. Read the chapters in the following sections: 40-41, 42¹⁻⁹, 42¹⁰-48, noting: (1) subject of each section; (2) poetic imagery and illustrations; (3) dramatic qualities; (4) declarations regarding the character and power of God; (5) circumstances which called forth this group of prophecies and purpose of the whole.

c. Isaiah 49-55. Read the chapters in the following sections: 49¹⁻¹³, 49¹⁴-50³, 50⁴⁻⁹ (10,11), 51-52¹², 52¹³-53, 54, 55, noting: (1) subject of each section; (2) portrait of the Servant; (3) picture of Israel's

future ; (4) poetic imagery, personification, and dramatic tendency.

Read one or more of the following discussions of Isaiah 40-55 : Kent, "Hist. Jewish Peop., pages 79-92 ; Bennett and Adeney, "Bib. Int., pages 185-193 ; Driver, "Int. Lit. O. T.," pages 230-246 ; McFadyen, "Int. O. T.," pages 129-135 ; Sanders and Kent, "Messages Later Props.," pages 149-160 ; G. A. Smith, "Isaiah," II., in "Expos. Bib.," ; Hastings, II., pages 493-497 ; Skinner, "Isaiah 40-66," in "Camb. Bib.," ; "Enc. Bib.," art. "Isaiah, Bk.," ; Fowler, "Prophs. as Statesmen and Preachers." Of the foregoing all except Driver, G. A. Smith, and Skinner regard Isa. 56-66 as post-exilic in date and quite distinct from 40-55. G. A. Smith is inclined to date at least part of the prophecies of the group 56-66 after the exile ; Skinner seems to regard the date as an open question, while Driver treats 40-66 as one group of prophecies.

4. *Results of the Period.*

Note: (1) how the attempt of the prophetic writer to encourage the Jews to expect deliverance from the grip of Babylonia resulted in a wonderfully comprehensive description of God ; (2) how the resistless Persian is welcomed but strictly classed as God's *tool* ; (3) how the promises to the people take for granted a regenerated, repentant Israel ; (4) how the experiences of exile eliminated idolatry as a serious danger ; (5) how the thought of Israel's serviceableness to the world and of her sufferings as redemptive and enlightening becomes prominent : (6) how these ideas of holy service and Ezekiel's ideals of holy seclusion represent two opposed, though equally sincere theories of human redemption.

VII

THE PERSIAN AGE

§ 37. PERIOD OF PARTIAL RESTORATION (538-c. 450 B. C.).

1. Sources.

(1) Biblical.

a. Ezra 1-6. In connection with Kent, "Hist. Jewish Peop.," §§ 88-93, read Ezra 1-6, or read these chapters as arranged in Kent, "Isr's. Hist. and Biog. Nars.," pages 339-348, together with pages 29, 30. The general characteristics of Ezra-Nehemiah as an historical source, with the analysis of Ezra 1-6 are also given in Driver, "Int. Lit. O. T.," pages 540, 541, 544-549; Bennett and Adeney, "Bib. Int.," pages 117-119; McFadyen, "Int. O. T.," pages 332, 333, 336, 338-343.

b. Haggai. Read the prophecies, noting: (1) dates of Haggai's prophecies (for interpretation of his dates, cf. chronological chart, frontispiece, in Kent, "Hist. Jewish Peop."); (2) conditions existing in Jerusalem in Haggai's time; (3) the sole purpose of his prophecies; (4) measure of success in accomplishing purpose. Note the references to Haggai in Ezra 5¹, 6¹⁴.

For discussion concerning the historical connection of Haggai's prophecies, reference may be made to: Bennett and Adeney, "Bib. Int."; Driver, "Int. Lit.

O. T.”; Sanders and Kent, “Messages Later Prophs.”; G. A. Smith, “Bk. of Twelve”; Fowler, “Prophs. as Statesmen and Preachers.”

c. Zechariah 1–8. Read these prophecies, noting: (1) their chronological relation with those of Haggai (Recall the relation of the prophets indicated in Ezra 5¹, 6¹⁴); (2) moral and spiritual preparation for Israel’s glorious future pictured in the vision; (3) future anticipated for Jerusalem in this prophecy.

d. Isaiah 56–62. Read the chapters in connection with Kent, “Hist. Jewish Peop.,” § 101, noting: (1) allusions tending to fix their date within the half-century before Nehemiah; (2) unworthy character of leaders and of worship at this time; (3) discouragement of the period. These chapters are presented in connection with their post-exilic historical setting also in Bennett and Adeney, “Bib. Int.,” pages 193, 194; McFadyen, “Int. O. T.,” pages 135–137, 138; Sanders and Kent, “Messages Later Prophs.,” pages 252–255. Driver, “Int. Lit. O. T.,” pages 234–236, outlines the contents of these chapters, but does not treat them in post-exilic setting (see § 36, 3, (2), c).

(2) Extra Biblical.

a. Jewish and Greek Histories. Read Kent, “Hist. Jewish Peop.,” § 107. Note on the chart, frontispiece, Kent, “H. J. P.,” the relations of Greeks and Persians in this period.

b. Inscriptions of Nabonidus, Cyrus, and Darius. Read Kent, “Hist. Jewish Peop.,” § 13 (latter part), “Isr’s. Hist. and Biog. Nars.,” pages 503–505; Price, “Mons. and O. T.,” pages 225–231; Maspero, “Passing of Empires,” page 683; Sayce, “Records of Past,”

I., pages 107–130 (Rawlinson's translation of Behistun Inscription). While reading, note: (1) the general agreement of the two accounts of Babylon's fall; (2) policy of Cyrus toward religion of conquered peoples; (3) revolts in early years of Darius's reign.

2. *General Discussion of the History.*

Read one or more of the following references: Kent, "Hist. Jewish Peop.," pages 120–166; H. P. Smith, "O. T. Hist.," ch. xvi.; Wade, "O. T. Hist.," pages 464–473. Kent and H. P. Smith present the view, now widely held, that the early restoration of Jerusalem and the rebuilding of the temple were accomplished largely by the Jews who had remained in Palestine, and that there was no considerable return of exiles from Babylon within the years immediately after 538. Wade gives a brief account of the period, following the traditional view on this question. G. A. Smith ably maintains the older view in "Bk. of Twelve," II., pages 204–221. In reading concerning the period, note: (1) the true history of the fall of Babylon; (2) policy of Cyrus toward conquered peoples; (3) application of his policy to the Jews; (4) arguments as to the probability or improbability of a general return of exiles from Babylon soon after its fall; (5) history and general state of the Judean community from 538 to 520; (6) course of events in the Persian empire from 538–520; (7) influences leading to the rebuilding of the temple; (8) history of rebuilding; (9) the political condition of Judea as a sub-province of the Persian Empire; (10) Judah's relations with her neighbors from 516 to 450; (11) moral and religious conditions of the Judean community from 516 to 450.

3. *Literature of the Period.*

(1) Haggai.

a. Structure and Thought. Read the book in the following sections: 1¹⁻¹¹, 1¹²⁻¹⁵, 2¹⁻⁹, 2¹⁰⁻¹⁹, 2²⁰⁻²², noting: (1) the order of the prophecies; (2) motives to which Haggai appeals; (3) his interpretation of the community's misfortunes; (4) his hope for the future.

b. Author and style. Note: (1) characteristics of Haggai as a man; (2) possibility that he may have been, at this time, an old man who had seen the former temple (2³); (3) literary style of Haggai's message in contrast to the prophecies previously studied.

c. Reference Literature. For discussion of various aspects of this prophecy, see: Bennett and Adeney, "Bib. Int.,"; Driver, "Int. Lit. O. T.,"; McFadyen, "Int. O. T.,"; Sanders and Kent, "Messages Later Prophs.,"; Fowler, "Prophs. as Statesmen and Preachers"; G. A. Smith, "Bk. of Twelve," II.

(2) Zechariah 1-8.

a. Structure. Read the chapters in the following sections: 1¹⁻⁶, 1⁷⁻¹⁷, 1¹⁸⁻²¹, 2¹⁻⁵, 2⁶⁻¹³, 3, 4, 5¹⁻⁴, 5⁵⁻¹¹, 6¹⁻⁸, 6⁹⁻¹⁵, 7, 8. Note how the prophecies in 1⁷⁻⁶⁸ naturally group themselves together. Treating this group as one section, give a title to each of the five sections into which the book is then divided.

b. Thought. Note: (1) the apparent meaning of each symbolic vision and act in 1⁷⁻⁶⁸. (For help in interpreting, see Bennett and Adeney, "Bib. Int.," pages 256, 257; Driver, "Int. Lit. O. T.," pages 345, 346; McFadyen, "Int. O. T.," pages 222-224; Sanders and Kent, "Messages Later Prophs.," pages 212-227;

Fowler, "Prophs. as Statesmen and Preachers," pages 113-115; G. A. Smith, "Bk. of Twelve," II., pages 217-319); (2) the prophet's conception of the moral requirements of Jehovah; (3) hope for Jerusalem's future.

(3) Priestly Teachings. Leviticus 1-3, 5-7, 11-15, Numbers 5, 6, 15, 19¹⁴⁻²².

Read these passages, noting: (1) the frequently recurring formulas that suggest connection among them; (2) subjects treated. For discussion of the date and character of these teachings and ordinances, see Kent, "Messages Isr's. Lawgvr's.," page 41, "Laws and Tradit. Precs.," Introduction, vi.

(4) Isaiah 56-62.

a. Thought. Read the chapters in the following sections: 56¹⁻⁸, 56⁹-57, 58¹⁻¹², 58^{13,14}, 59, 60-62, noting: (1) the subject of each prophecy; (2) teaching as to the ground of union with Jehovah's people, as to sacrifice, as to the Sabbath; (3) pictures of the future.

b. Reference Literature. For discussion of these chapters reference may be made to Bennett and Ade-ney, "Bib. Int.,"; Driver, "Int. Lit. O. T.,"; McFadyen, "Int. O. T.,"; Sanders and Kent, "Messages Later Prophs.,"; Fowler, "Prophs. as Statesmen and Preachers,"; G. A. Smith, "Isaiah," II., in "Expos. Bib.,"; Skinner, "Isaiah 40-66" in "Camb. Bib."

4. *Conclusions regarding the Period.*

Consider: (1) the significance of the fact that so small a section of the exiled Jews took advantage of the permission of Cyrus to go back to Palestine. Did it argue disloyalty? (2) the consequences of their remaining in such numbers in other countries; (3) the

political standing of the Jews in Palestine ; (4) the direction given to their hopes ; (5) was the rebuilding of the temple as significant as Haggai supposed ? (6) is it strange that the great leaders of this and the preceding periods are almost wholly unknown ?

§ 38. PERIOD OF RESTORATION OF THE CITY WALLS AND ESTABLISHMENT OF THE PRIESTLY LAW (c. 450-332 B. C.).

1. *Sources.*

(1) Biblical.

a. *Ezra 7-10, Nehemiah.* Read these narratives in connection with Kent, "Hist. Jewish Peop.," §§ 94-98, or read them as arranged in Kent, "Isr.'s Hist. and Biog. Nars.," pages 349-384 together with pages 30-34. In reading, note : (1) proposed rearrangement of the narratives ; (2) earlier sources used by the Chronicler ; (3) elements due to his own hand. Analysis of the narratives is given also in Driver, "Int. Lit. O. T.," pages 541-545, 549-552 ; Bennett and Adeney, "Bib. Int.," pages 117-121 ; McFadyen, "Int. O. T.," pages 333-346 ; "Messages Proph. and Priest. Histns.," pages 314-318.

b. *Malachi.* Read the book in connection with Kent, "Hist. Jewish Peop.," § 100, noting : (1) grounds for dating Malachi shortly before the Nehemiah-Ezra reform ; (2) social and religious conditions pictured in the book. The book is discussed in connection with its historical background also in Bennett and Adeney, "Bib. Int.," pages 264-266 ; Driver, "Int. Lit. O. T.," pages 355-358 ; McFadyen, "Int. O. T.," pages 234-237 ; Sanders and Kent, "Messages Later Prophs.,"

pages 240-244; Fowler, "Prophs. as Statesmen and Preachers," pages 118-121; G. A. Smith, "Bk. of Twelve," II., in "Expos. Bib.," pages 331-340.

c. Isaiah 63-66, 34, 35, 24-27. Read the prophecies in connection with Kent, "Hist. Jewish Peop.," §§ 102, 103, noting the light that they seem to throw upon the closing century of Persian rule. These chapters are presented in connection with a post-exilic historical setting also in Sanders and Kent, "Messages Later Prophs.," pages 308, 309, 310-312, 272-274, 279-285, 313-319; Bennett and Adeney, "Bib. Int.," pages 194, 195, 181, 182, 183, 184.

d. Joel. Read the book in connection with Kent, "Hist. Jewish Peop.," § 104, noting: (1) apparently peaceful political background; (2) dominance of priestly ritual; (3) allusion to the Greeks. This prophecy is treated in connection with the closing century of the Persian age also in Bennett and Adeney, "Bib. Int.," pages 337-340; Sanders and Kent, "Messages Later Prophs.," pages 289-293; G. A. Smith, "Bk. of Twelve," II., in "Expos. Bib.," 381-397; Fowler, "Prophs. as Statesmen and Preachers." Driver ("Int.," pages 307-312) and McFadyen ("Int.," pages 183-187) favor the post-exilic origin of the book, but do not date it definitely within the century under consideration.

(2) Extra Biblical.

Jewish and Greek histories. See Kent, "Hist. Jewish Peop.," §§ 107, 219, 220.

2. *General Discussion of the History.*

Read critically one or more of the following references: Kent, "Hist. Jewish Peop.," pages 167-238; H.

P. Smith, "O. T. Hist.," ch. xvii.; Wade, "O. T. Hist.," pages 473-490. As indicated by his rearrangement of the sources, already noticed (1, (1), a), Kent holds the view that the work of Nehemiah preceded that of Ezra. H. P. Smith regards Nehemiah as the leader of the great reform movement, and considers Ezra as chiefly the impersonation of the tendencies of the century following him. He says, however, that there may have been a scribe named Ezra to whom tradition attached itself. Wade presents the traditional view that Ezra and his company came to Jerusalem before Nehemiah.

In reading concerning this period of history, note : (1) the course of events that led up to Nehemiah's visit to Jerusalem as governor ; (2) date of his first visit ; (3) great difficulties in the way of rebuilding Jerusalem's walls ; (4) Nehemiah's conspicuous ability in overcoming obstacles ; (5) duration of his stay in Jerusalem ; (6) specific achievements which he carried through ; (7) their historical significance ; (8) arguments as to the date of Ezra's expedition ; (9) reform of heathen marriages ; (10) circumstances and influences that led to the establishment of Judaism ; (11) events leading to the establishment of the Samaritan temple on Mount Gerizim ; (12) date and consequences of its establishment ; (13) prosperity and growth of the community after the work of Nehemiah and Ezra ; (14) evidence as to persecution under Artaxerxes Ochus ; (15) extent and influence of Jewish misfortunes at this time.

3. *Literature of the Period.*

(1) Malachi.

a. *Structure and Thought.* Read the book in the following sections: 1¹⁻⁵, 1⁶⁻²⁹, 2¹⁰⁻¹⁶, 2¹⁷⁻³⁶, 3⁷⁻¹², 3¹³⁻¹⁵, 3¹⁶⁻¹⁷, 4. In reading, note: (1) the subject of each section; (2) Malachi's catholicity; (3) his insistence on Jehovah's love for Israel; (4) teaching as to unworthy offerings; (5) teaching as to divorce; (6) teaching as to judgment yet to come; (7) emphasis on keeping law; (8) prophetic warning before the great and terrible day.

b. *Author and Style.* Note: (1) probability that title Malachi (my messenger) may have been suggested by 3¹; (2) the prophet's hope in evil times; (3) didactic style in contrast to earlier prophets.

For discussion of various aspects of this prophecy, see references above, under 1, (1), b.

(2) Isaiah 63-66, 34, 35.

See above, under 1, (1), c.

(3) The Priestly Code and Narratives.

a. *Contents.* Look over the contents of Leviticus 1-10, 12-16, 27 with the aid of the page headings in Rev. Vers. (Amer.) or the summaries in Driver, "Int. Lit. O. T.," pages 43-47, 59, noting the kind of subjects treated in these laws.

b. *History.* Read two or more of the following: Kent, "Messages Lawgvr.," pages 36-43, "Beginnings Heb. Hist.," pages 43-47; "Origin and Perm. Val. O. T.," pages 148-156; "Laws and Tradit. Precs.," Introduction, vi.; "Hist. Jewish Peop.," §§ 199-201; Driver,

"Int. Lit. O. T.," pages 126-159; Carpenter and Battersby, "Hexateuch," ch. xiii.; Hastings, "Dict. Bib.," II., pages 368-371; McFadyen, "Messages Proph. and Priest. Histns.," pages 239-247. In reading note: (1) evidence as to late date of priestly codes; (2) codes previously considered (see §§ 36, 37); (3) latest code; (4) incorporation of priestly laws in narratives; (5) extent of priestly document; (6) characteristic features of style of this document.

(4) Ruth.

The book of Ruth, which we have already considered in connection with the period of the Judges, may very possibly have been written in the present period as a protest against the rigid exclusion of foreign marriages. For discussion of the book, see references under § 25, 1, (1).

(5) Aramaic Documents in Ezra 4-6.

These writings have been considered under § 37, 1, (1), a.

(6) Memoirs of Nehemiah. Nehemiah 1-7⁵, 13.

These writings have been considered under 1, (1), a, of the present section.

(7) Joel.

a. Structure and Thought. Read the book in the following sections: 1-2¹¹, 2¹²⁻¹⁷, 2¹⁸⁻²⁷, 2²⁸⁻³², 3^{1-16a}, 3^{16b-21}. Note: (1) the subject of each section; (2) consecutive character and orderly arrangement of the book; (3) Joel's first interpretation of the devastation; (4) his views of the proper means of averting the plague; (5) his expectation of an outpouring of the

Spirit; (6) warning to be given before great and terrible day; (7) future of the nations; (8) future of Jerusalem.

b. Author and Style. Note: (1) Joel's familiarity with prophetic literature (cf. 3¹⁶ with Amos 1²; 3¹⁰ with Isa. 2⁴ and Mic. 4⁸; 2³ with Zeph. 1¹⁶; 1¹⁶ with Isa. 13⁶); (2) the contrast between the priestly religion of Joel and the ethical religion of the eighth-century prophets; (3) vivid character of Joel's word pictures. For discussion of various aspects of this prophecy, see references under 1, (1) d, and also pages 397-436 in G. A. Smith's "Bk. of Twelve."

(8) Isaiah 24-27.

This prophecy has been considered under 1, (1), c, where references to various discussions were given.

(9) Compilation of the Hexateuch.

Read two or more of the following references: Kent, "Beginnings Heb. Hist.," pages 47, 48; Bennett and Adeney, "Bib. Int.," pages 56-59; Hastings, "Dict. Bib.," II, page 375; McFadyen, "Int. O. T.," pages 71-75.

(10) Book of Psalms 3-41.

While many Psalms may have been written in pre-exilic and exilic times, it is probable that the collection of hymns now numbered 3-41 in the Psalter was compiled in the post-exilic age and constituted the temple hymnal used in the reformed worship of Nehemiah and Ezra (see Bennett and Adeney, "Bib. Int.," page 139, last paragraph). The gradual growth of the Psalter as a whole will be considered under § 42.

(11) Job.

a. **General Outline.** Read the book, noting its natural division into the following sections: (1) Prologue, 1, 2; (2) Curse or Lament, 3; (3) Debate, 4-31 (First cycle, 4-14, Second cycle, 15-21, Third cycle, 22-31); (4) Speeches of Elihu, 32-37; (5) Jehovah and Job, 38-42⁶; (6) Epilogue, 42⁷⁻¹⁷.

b. **Thought.** Reread the debate, noting: (1) the order of speakers in each cycle; (2) the theory of Job's friends as to the cause of misfortunes; (3) their application of the theory to Job's situation; (4) the argument by which each of the three supports the theory; (5) the influences which led Job to question the orthodox doctrine held by his friends; (6) the real object of Job's quest through the long discussion. Review the speeches of Elihu, noting whether they add anything to the debate. Reread the words of Jehovah and the reply of Job, noting: (1) the attributes of the divine nature manifested to Job; (2) the ground of Job's final satisfaction. Notice in the Epilogue the writer's estimate of the attitude of the three friends and of Job. How many solutions of the problem of suffering does the whole book suggest?

c. **Reference Literature.** For discussion of the literary form, history, and interpretation of the book of Job, consult: Bennett and Adeney, "Bib. Int.," pages 123-134; Driver, "Int. Lit. O. T.," pages 408-435; McFadyen, "Int. O. T.," pages 264-281; Hastings, "Dict. Bib.," art. "Job"; "Enc. Bib.," art. "Job"; Kent, "Orig. and Perm. Val. O. T.," pages 179-185; A. B. Davidson, "Job," in "Camb. Bib.,"; Cheyne, "Job and Solomon"; Genung, "Epic of the Inner Life."

4. *Significance of the Period.*

Consider: (1) Nehemiah and Ezra as types of the Jew of that day in his possible dignity and influence, his devotion to his religious beliefs, his adaptability; (2) the triumph of the influences which Ezekiel had set in motion, when Judaism was established; (3) the drawback and values in Judaism; (4) the kind of a Messiah which it naturally looked for; (5) the growing importance and rapidly increasing extent of the Judaism outside of Palestine; (6) the effect upon Judaism of Persian influence.

VIII

THE GREEK AGE (332-168 B. C.)

§ 39. PERIOD OF ALEXANDER AND OF THE STRUGGLE OF HIS SUCCESSORS (332-198).

1. *Sources.*

(1) Biblical.

The Old Testament offers no connected narrative of this age, and the literature of the age gives but little of definite allusion to contemporary events. It does, however, reveal much of the spirit and atmosphere of the times.

a. *Compilation of Chronicles-Ezra-Nehemiah.* Read two or more of the following references: Kent, "Hist. Jewish Peop.," § 255, "Isr's. Hist. and Biog. Nars.," page 22, "Origin and Perm. Val. O. T.," pages 156-160; Bennett and Adeney, "Bib. Int.," pages 108-109; Driver, "Int. Lit. O. T.," page 518; McFadyen, "Int. O. T.," pages 339, 347, 348; "Messages Proph. and Priest. Histns.," pages 270, 271; Hastings, "Dict. Bib.," I., page 392, col. a; "Enc. Bib.," I., col. 764, noting: (1) indications of the date of compilation; (2) the reasons which would have impelled a priest to undertake so huge a task.

b. *Zechariah 9-14.* Read the chapters in connection with Kent, "Hist. Jewish Peop.," § 256, noting: (1) allusions which seem to place them within the present period; (2) the spirit of the prophecies. For

further discussion of date and circumstances, see: Bennett and Adeney, "Bib. Int.," pages 259-261; Driver, "Int. Lit. O. T.," pages 346-355; McFadyen, "Int. O. T.," pages 227-233; G. A. Smith, "Bk. of Twelve," II., in "Expos. Bib.," pages 449-462.

c. *Jonah*. Read the book in connection with Kent, "Hist. Jewish Peop.," § 105, noting: (1) indications of late date; (2) author's protest against narrow Judaism. For further discussion of the date and spirit of the book, see: Bennett and Adeney, "Bib. Int.," pages 244-246; Driver, "Int. Lit. O. T.," pages 321-325; McFadyen, "Int. O. T.," pages 196-199; Sanders and Kent, "Messages Later Prophs.," pages 339-348.

d. *Ecclesiastes*. Read the book in connection with Kent, "Hist. Jewish Peop.," §§ 258, 298, noting: (1) indications of late date; (2) influence of Greek philosophy on the original writer; (3) absence of strong faith and enthusiasm; (4) social and political conditions revealed. For further discussion of the date and spirit of the book, consult: Bennett and Adeney, "Bib. Int.," pages 160-164; Driver, "Int. Lit. O. T.," pages 470-477; McFadyen, "Int. O. T.," pages 298-303, 309. Hastings, "Dict. Bib.," art. "Ecclesiastes," §§ 2, 4; "Enc. Bib.," Art. "Ecclesiastes," § 2, 11-13; Plumptre, "Ecclesiastes," "Camb. Bib.," pages 19-34.

(2) *Jewish and Greek Writers*. Read Kent, "Hist. Jewish Peop.," § 264.

2. *General Discussion of the History.*

Read one or two of the following: Kent, "Hist. Jewish Peop.," pages 284-295, 299-305; H. P. Smith, "O. T. Hist.," pages 411-427; Guthe, in "Enc. Bib." IX, cols. 2259-2261. In reading, try to secure a clear

impression of: (1) the government and struggle for control of Palestine in the years B. C. 332-323, 323-301, 301-218, 218-198; (2) immediate effects of Alexander's conquest and rule; (3) attitude of the Ptolemies toward the Jews; (4) the Judaism of Egypt in contrast to that of Palestine; (5) literary activity of the Egyptian Jews.

3. *Literature of the Period.*

(1) Chronicles-Ezra-Nehemiah.

References to discussions of the general characteristics of this writing were given under § 28, 1 (2).

(2) Zechariah 9-14.

Read the chapters, noting: (1) symbolic imagery (cf. Ezekiel); (2) picture of the nations gathering together against Jerusalem and overthrown; (3) expectation of a king coming in meekness. For aid in interpreting, see references under 1, (1), b, and G. A. Smith, "Bk. of Twelve," II., pages 463-490; Sanders and Kent, "Messages Later Prophs.," pages 326-336.

(3) Jonah.

For discussion of the literary form and interpretation of the book, read two or more of the following: Bennett and Adeney, "Bib. Int.," page 246; Driver, "Int. Lit. O. T.," pages 324, 325; McFadyen, "Int. O. T.," pages 196-199; Sanders and Kent, "Messages Later Prophs.," pages 341-354; Fowler, "Prophs. as Statesmen and Preachers," pages 134-137; Cornill, "Prophs. of Isr.," pages 170-173.

(4) Proverbs.

a. Structure. Note the composition of the book as indicated by the differences between the sections, 1-9, 10-22¹⁶, 22¹⁷-24²², 24²³⁻³⁴, 25-29, 30, 31¹⁻⁹, 31¹⁰⁻³¹.

b. Thought. (1) Read chs. 1-9, noting the kinds of sin to which the hearers seem especially tempted; (2) the general character of the original collection of Proverbs, 10-22¹⁶, was considered under § 34; (3) glance through the section 22¹⁷-24²², noting the very practical and homely questions treated; (4) note the appendix to the previous section in 24²³⁻³⁴, observing especially the apologue on the slothful man, vv. 30-34; (5) note the character of subjects treated in 25-29, an appendix to the original collection, observing especially the little poem on industry, 27²³⁻²⁷; (6) in ch. 30, notice the title and the numerical form of the proverbs (cf. Amos, introductory address); (7) in 31¹⁻⁹, notice the title and the homely character of the maxims; (8) read 31¹⁰⁻³¹, in the Hebrew an alphabetical poem (see § 35, 3, (3)).

c. Date. Read one or more of the following discussions: Toy, "Proverbs," in "Internat. Crit. Com.," pages xix-xxxi, "Enc. Bib.," III., cols. 3911-3918; Bennett and Adeney, "Bib. Int.," pages 152-157; Driver, "Int. Lit. O. T.," pages 404-407; McFadyen, "Int. O. T.," pages 259-261; Hastings, "Dict. Bib.," IV., pages 141-143.

A popular discussion of the Hebrew sages and their proverbs will be found in Kent, "Orig. and Perm. Val. of O. T.," pages 163-175.

(5) Song of Songs.

a. Literary Form and Quality. Read the poem in connection with one of the following discussions: Bennett and Adeney, "Bib. Int.," pages 168-170; McFadyen, "Int. O. T.," pages 282-287; Driver, "Int. Lit. O. T.," pages 436-448, 452, 453; Hastings, "Dict.

Bib.," art. "Song of Songs," § ii.; "Enc. Bib.," I., cols. 684-691; A. Harper, "Song of Solomon," in "Camb. Bib.," pages xi-xxiii, xxxi-li. (1) Consider whether the book is a drama with three principal characters (so Driver), a dramatic lyric (so Rothstein in Hastings and Harper in "Camb. Bib."), or a collection of wedding songs (so Bennett and Adeney, McFadyen, Cheyne in Enc. Bib.). (2) Note the delight in the beauties of nature revealed in the poem. (3) Select the most elevated expressions of human love in the book.

b. *Date and Author.* Read one or more of the following: Bennett and Adeney, "Bib. Int.," pages 167, 168; McFadyen, "Int. O. T.," pages 287-289; Driver, "Int. Lit. O. T.," pages 448-450; Hastings, "Dict. Bib.," art. "Song of Songs," § iii.; "Enc. Bib.," I., cols. 92-94; A. Harper, "Song of Sol.," in "Camb. Bib.," pages xxi-xxx.

(6) Ecclesiastes.

Form and Thought. Read the book in connection with one of the following discussions of its contents and character: Bennett and Adeney, "Bib. Int.," pages 164-167; Driver, "Int. Lit. O. T.," pages 466-473; McFadyen, "Int. O. T.," pages 303-309; Hastings, "Dict. Bib.," I., pages 639-642; "Enc. Bib.," art. "Ecclesiastes"; Haupt, "Bk. of Eccl.," pages 1-9; Plumptre, "Eccl.," in "Camb. Bib.," pages 35-101; Cox, "Eccl.," in "Expos. Bib.," pages 3-32. In reading, note: (1) whether the book presents a consistent and orderly discussion; (2) parts probably due to later editing; (3) conception of writer as to a future life; (4) general tone of what was probably the original book; (5) tone and purpose of the later elements. For an effort to inter-

pret the book as a literary unity, see Genung, "The Words of Koheleth." For a critical reconstruction and metrical translation of the text, see Haupt, "Bk. of Ecclesiastes."

4. *Significance of the Age.*

Consider: (1) the deadening effect upon Israel of control for a half-century preceding Alexander by a fading dynasty and a passing civilization; (2) the stirring personality of Alexander the Great; (3) the remarkable success of Hellenism in moulding the civilizations, literatures, and religions that it touched; (4) the serious danger which through Hellenism's insidious influence surrounded Judaism.

§ 40. PERIOD OF SELEUCID RULE (198-168 B. C.)

1. *Sources.*

(1) *Biblical.*

Esther. Read Kent, "Hist. Jewish Peop.," § 57 or "Isr's. Hist. and Biog. Nars.," pages 39, 40, noting: (1) grounds for dating this book in the Greek age; (2) the intense nationalistic spirit revealed. For further discussion of date and spirit of the book, see: "Driver, "Int. Lit. O. T.," pages 484-487; McFadyen, "Int. O. T.," pages 310-315; Hastings, "Dict. Bib.," art. "Esther, Bk.," § iii.; "Enc. Bib.," art. "Esther," §§ 4, 5. Of the above, McFadyen dates the book in the Maccabean age and Nöldeke, in "Enc. Bib.," leaves the question whether it should be assigned to the Greek or Maccabean age an open one. The others assign it to the present period.

(2) Old Testament Apocrypha.

We have now reached a time when nearly all the books which were ultimately included in the Palestinian canon were already written, although the limits of the collection were not fixed as yet. Indeed, they were not fully determined until about 100 A. D. The translation of Jewish literature into Greek had already begun, in Alexandria, and there was growing up among the Egyptian Jews a collection of writings rather more inclusive than that which was taking shape in Judea. Thus it came about that the Septuagint, the Greek translation of the Bible, contained a number of books which the Palestinian rabbis excluded from their sacred collection. These additional books are styled among English-speaking Protestants the Old Testament Apocrypha. For further discussion of this group of books, see: Hastings, "Dict. Bib.," art. "Apocrypha;" "Enc. Bib.," art. "Apocrypha," §§ 3-8.

a. Ecclesiasticus, or The Wisdom of Ben Sirach. Read Kent, "Hist. Jewish Peop.," §§ 259, 288-291, 294-296, noting: (1) date of Ecclus.; (2) the way in which the book throws direct light upon the social and moral conditions of the times. Further discussion of the date and history of the book is given in Hastings, "Dict. Bib.," IV., art. "Sirach, Bk. of," §§ i.-iv.; "Enc. Bib.," art. "Ecclus.," §§ 7-9.

b. First Maccabees 1, Second Maccabees 3-7. In connection with Kent, "Hist. Jewish Peop.," § 263, or Schürer, "Jewish Peop. in Time of Jesus Christ," Div. I., Vol. I., § 3, a, read from "O. T. Apocrypha," (Rev. Vers., British) the history of the years 175-168 as given in First Macc. 1 and Second Macc. 3-7, noting

carefully the course of events that led up to the Maccabean revolt in 168.

(3) Greek Histories. Read Kent, "Hist. Jewish Peop.," § 264 (latter part) and Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. I., pages 111, 112.

2. *General Discussion of the History.*

Read critically one or both of the following: Kent, "Hist. Jewish Peop.," pages 295-298, 305-330; H. P. Smith, "O. T. Hist.," pages 427-447. A valuable account of the influence of Hellenism on Judea is given in Mahaffy, "Progress of Hellenism in Alexander's Emp.," Lect. IV. In reading, note: (1) how Palestine became a part of the Seleucid empire; (2) the beginning of serious trouble for the Jews under the Seleucid rule; (3) general characteristics of Jewish life and thought in the Greek period; (4) first effects of Hellenism upon Judaism; (5) the inevitable conflict between the two different, intense, and persistent civilizations; (6) steps leading up to the great persecution under Antiochus Epiphanes; (7) measures taken completely to stamp out Judaism; (8) their immediate effect.

3. *Literature of the Period.*

a. Esther. Read the story, noting: (1) its dramatic qualities; (2) the elements which gave it value.

b. Ecclesiasticus. Read from O. T. Apocrypha (Rev. Vers., Brit.) at least chs. 1-6 and a portion of the section in praise of famous men, beginning at ch. 44. While reading: (1) Compare the form and thought with Proverbs. (2) Note the difference in tone between Ecclus. and Eccles. For a summary of the contents

and thought of the book, see: Hastings, "Dict. Bib.," art. "Sirach, Bk. of," § x.; "Enc. Bib.," art. "Ecclus.," §§ 11-24.

c. Enoch 1-36. From the latter years of the Greek age there has been preserved in the Ethiopic book of Enoch, chs. 1-36, an apocalyptic writing which was included neither in the Palestinian nor Alexandrian canon of the Bible. See Kent, "Hist. Jewish Peop.," § 262, especially last sentence. Read Enoch 1-36 from R. H. Charles, "Bk. of Enoch," pages 57-105, in connection with discussion of date and thought, pages 56, 57. Short discussions of the book of Enoch are given in Hastings, "Dict. Bib.," I., pages 705-708 and "Jewish Enc.," V., art. "Enoch, Bks. of," § 1.

PART III
LATER JEWISH HISTORY AND
LITERATURE



IX

MACCABEAN AGE (168-63 B. C)

§ 41. PERIOD OF STRUGGLE FOR INDEPENDENCE (168-142).

1. *Sources.*

(1) Jewish Historical Narratives.

a. First Maccabees 1-13. Read Riggs, "Hist. Jewish Peop.," §§ 1, 2, noting especially the limits of the age. In connection with Riggs, "Hist. J. P.," § 3, read from the Apocrypha (Rev. Vers., Brit.) First Maccabees 1-13, or read First and Second Maccabees as arranged in Kent, "Isr.'s Hist. and Biog. Nars.," pages 387-467, together with pages 35-39. The chapters are discussed also in Kent, "Hist. Jewish Peop.," § 263; Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. I., Intro., § 3 A, Div. II., Vol. III., pages 6-9; Hastings, "Dict. Bib.," art. "Maccabees, Bks. of"; "Enc. Bib.," art. "Maccabees, First Bk." While reading, note: (1) the period of history included in First Maccabees; (2) merits of the book as a history; (3) indications as to the time of its writing; (4) contrast with spirit of Second Maccabees.

b. Second Maccabees. In connection with Riggs, "Hist. Jewish Peop.," § 4, read from the Apocrypha, Second Maccabees, unless read in connection with First Maccabees from Kent, "Hist. and Biog. Nars.," pages

387-467. The book is discussed also in Kent, "Hist. Jewish Peop.," § 263; Hastings, "Dict. Bib.," art. "Macc., Bks. of"; "Enc. Bib.," art. "Macc., First Bk." While reading, note the principal source of Second Maccabees; (2) characteristics of the writing which weaken confidence in its accuracy; (3) probable date of writing; (4) points at which it is of value as a source.

c. Josephus. In connection with Riggs, "Hist. Jewish Peop.," § 5, read Josephus, "Jewish War," Bk. I., ch. 1-2^a, "Antiquities," Bk. XII., ch. 5 — Bk. XIII., ch. 6. While reading, note: (1) relation of Josephus to First Maccabees for period 175-135 B. C.; (2) other sources used by this writer; (3) tendency in Josephus against which one must guard. For biographical information as to Josephus, see "Enc. Brit.," art. "Josephus."

(2) *Apocalyptic Writings.*

a. Daniel. In connection with Riggs, "Hist. Jewish Peop.," § 6, read Daniel, chs. 7-11. For further aid in general interpretation reference may be made to Kent, "Hist. Jewish Peop.," §§ 260, 261, 308-310; Bennett and Adeney, "Bib. Int.," pages 229-232; Driver, "Int. Lit. O. T.," pages 492-497; and, for the meaning of particular passages, to Driver, "Daniel," in "Camb. Bib.," or C. M. Cobern, "Ezek. and Daniel," in "Whedon's Com." For detailed arguments as to the date of the book, see: Bennett and Adeney, "Bib. Int.," pages 224-226; Driver, "Int. Lit. O. T.," pages 497-510, "Daniel," "Camb. Bib.," pages xlvi-lxxvi; Hastings, "Dict. Bib.," art. "Daniel, Bk.," "Enc. Bib.," art. "Daniel, Bk.," Farrar, "Daniel," in "Expos. Bib.,"

Cobern, "Ezek. and Daniel," in "Whedon's Com.," pages 265-270. Margoliouth, "Lines of Defence of Bib. Revelation," pages 177-181, 304, 305, argues in favor of an earlier date. While reading, note: (1) arguments as to date; (2) historical interpretation of the visions; (3) purpose of the visions.

b. Enoch 83-90. In connection with Riggs, "Hist. Jewish Peop.," §§ 7, 40, read Charles's translation of the Bk. of Enoch, chs. 83-90. For aid in interpretation, reference may be made to Kent, "Hist. Jewish Peop.," § 262; Hastings, "Dict. Bib.," art. "Enoch (Ethiopic), Bk. of"; "Jewish Enc." V., art. "Enoch, Bks. of," § i.; for particular passages, to notes on text in Charles. For discussion of the date of writing, see also: R. H. Charles, "Bk. of Enoch," pages 221, 222; Hastings, "Dict. Bib.," I., p. 707. Notice especially how this section of Enoch fits into the history of the Maccabean revolt and throws light upon the spirit of the times.

2. *General Discussion of the History.*

One who has mastered the facts to be gathered from an examination of the principal sources is prepared to read a history of the period and to form an independent judgment as to its reliability and value.

Read critically at least one of the following narratives: Riggs, "Hist. Jewish Peop.," pages 14-71; H. P. Smith, "O. T. Hist.," ch. XIX.; Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. I., pages 169-177, 186-262. Other references are: Kent, "Hist. Jewish Peop.," pages 322-340 (for events down to 165 B. C.); Ewald, "Hist. Isrl.," V., pages 293-335; Stanley, "Hist. Jewish Church, Lect. XLVIII." and part of

XLIX.; Cornill, "Hist. Peop. Isr.," ch. vii.; Guthe, article "Israel" in "Enc. Bib." II., cols. 2261-2266; E. Bevan, "Jerusalem under High Priests," pages 69-108. In reading, seek to secure a clear view of: (1) the causes that led to the uprising; (2) the general course of events from 168-165, 165-162 (securing religious liberty), 162-142 B.C.

3. *Literature of the Period.*

(1) Daniel.

a. Contents. Read the book of Daniel in the following sections: 1-6, 7-12, giving a title to each section and to each chapter or larger division within the section.

b. Interpretation. In the interpretation of the book, two great questions arise which have occasioned much difference of opinion. The first of these concerns the literary character of the narratives in chapters 1-6. Are these to be accepted as literal biography and history, or are they, in whole or part, the work of the imagination? The second concerns chiefly the interpretation of the dream in chapter 2, and the visions of chapters 7 and 9 (the four beasts and the seventy weeks). The general conclusion of nearly all Biblical scholars of to-day is that these visions all terminate, so far as their definite outline of history is concerned, with the Greek kingdom and the rule of Antiochus Epiphanes, his death being anticipated, to be followed by the glories of the Messianic age. Older interpreters very commonly regarded the last kingdom named as the Roman, rather than the Greek. In regard to the former question, scholars who date the writing of Daniel during the persecution of Antiochus Epiphanes,

differ as to the amount of actual history in the narratives of chapters 1-6. All admit, however, certain points of variance between Daniel and contemporary historical records.

c. Reference Literature. For the discussion of questions concerning interpretation, see: Bennett and Adeney, "Bib. Int.," pages 227-233; Driver, "Int. Lit. O. T.," pages 488-497, 510-513; "Daniel," "Camb. Bib.," ix-xcviii; Hastings, "Dict. Bib.," art. "Daniel, Bk."; Cobern, "Ezek. and Daniel," "Whedon's Com.," pages 254-297; Farrar, "Daniel," "Expos. Bib.," Pt. I., pages 3-119; Fowler, "Prophs. as Statesmen and Preachers," pages 139-149. The view of the book of Daniel formerly prevalent may be found in such works as E. P. Pusey's "Commentary on Daniel" and Stuart's "Commentary on Daniel."

(2) Enoch 83-90.

a. Contents. Read the two visions chs. 83-84, and 85-90 from R. H. Charles, "Bk. of Enoch," pages 223-259.

b. Interpretation. Read one or more of the following references: Charles, "Bk. of Enoch," pages 222, 223; Hastings, "Dict. Bib.," I., page 707; Riggs, "Hist. Jewish Peop.," § 40; Kent, "Hist. Jewish Peop.," § 311. For interpretation of details, see notes accompanying text in Charles's translation. Make a summary of the principal elements in the eschatological picture in 90¹⁴⁻⁴² (with the aid of the notes on the passage) and compare with Dan. 12.

4. *Significance of the Period.*

The Maccabean revolt had important consequences. Not alone was independence achieved, but a religious

renaissance took place. Notice: (1) the noble personal types represented by the principal Jewish actors; (2) the definitely religious motives for the revolt; (3) the remarkable sacrifices cheerfully borne by all; (4) the re-emphasis upon religious life.

§ 42. PERIOD OF INDEPENDENCE (142-63 B. C.).

1. *Sources.*

(1) Jewish Historical Narratives.

a. First Maccabees 14-16. In connection with Riggs, "Hist. Jewish Peop.," § 3, read First Macc. 14-16. The chapters are discussed also in Kent, "Hist. Jewish Peop.," § 263; Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. I., Intro., § 3, A, Div. II., Vol. III., pages 6-9; Hastings, "Dict. Bib.," art. "Macc., Bks. of;" "Enc. Bib." art. "Macc., First Bk."

b. Josephus. In connection with Riggs, "Hist. Jewish Peop.," § 5, read Josephus, "Jewish War," Bk. I., chs. 2²-7; "Antiquities," Bk. XIII., ch. 7-Bk. XIV., ch. 4. Josephus as a source for the period is also discussed in Schürer, "Jewish Peop. in Time of Christ," Intro., § 3, C.

(2) Greek Historians.

Read Riggs, "Hist. Jewish Peop.," § 2; Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. I., Intro., § 3, B.D.E.

2. *General Discussion of the History.*

Read critically at least one of the following references: Riggs, "Hist. Jewish Peop.," pages 87-136; H. P. Smith, "O. T. Hist.," ch. xx. to page 493; Schürer,

"Jewish Peop. in Time of Christ," Div. I., Vol. I., pages 176-185, 263-325. Other references for the history of the period are: "Ewald, Hist. Isr.," V., pages 335-401; Stanley, "Hist. Jewish Church," Lect. XLIX. and part of L.; Cornill, "Hist. Peop. Isr.," pages 207-225; E. Bevan, "Jerus. under High Priests," pages 109-138. In reading, seek to secure: (1) a general outline of the Maccabean rule after 145 B. C.; (2) a clear impression of the rise of parties and of their distinctive tenets; (3) a grasp of the causes of the Maccabean downfall.

3. *Literature of the Period.*

(1) Completion of the Psalter.

a. Gradual Growth. Note: (1) the division of the Psalter into books in the Hebrew Bible, represented in the Revised Version; (2) smaller collections within the books, indicated by the titles; (3) principal reasons for regarding the Psalter as a gradual growth and for holding that Pss. 44, 74, 79, 83, and, perhaps, others were written as late as the Maccabean age.

For general discussion of the gradual growth of the Psalter, consult at least one of the following: Driver, "Int. Lit. O. T.," pages 371-380; Bennett and Adeney, "Bib. Int.," pages 137-142; Hastings, "Dict. Bib.," IV., pages 146-149; Kent, "Orig. and Perm. Val. of O. T.," pages 191-202; McFadyen, "Int. O. T.," pages 242-254, "Messages Psalmists," pages 16-30; Kirkpatrick, "Psalms," pages liii-lix.

For a discussion of the question of Maccabean psalms, read one or more of the following references: Bennett and Adeney, "Bib. Int.," pages 145, 146; Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 15-17; "Enc. Bib.," III., cols. 3937, 3988;

Driver, "Int. Lit. O. T.," pages 387, 388; Hastings, "Dict. Bib.," IV. page 152, col. b; Perowne, "Pss.," I., pages 18, 19, and special introductions to Pss. 44, 74, 79; Riggs, "Hist. Jewish Peop.," App. V. Of the above, the first three argue in favor of Maccabean psalms, the next three consider them very possible, while Riggs is doubtful whether any of the psalms come from so late a time.

b. The Completed Psalter as Israel's Hymn Book. Read one or more of the following discussions of the Psalter as a whole: McFadyen, "Int. O. T.," pages 238-241, 254, 255, "Messages Psalmists," pages 3-8; Driver, "Int. Lit. O. T.," pages 368, 369; Kirkpatrick, "Psalms," pages ix-xiii; Kent, "Orig. and Perm. Val. O. T.," pages 191, 201, 202.

(2) Judith.

a. Contents. Read from the Apocrypha the book of Judith.

b. Character, Date, Purpose. On these topics, read one of the following references: Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 32-35; "Enc. Bib.," II., cols. 2644, 2645; Hastings, "Dict. Bib.," II., pages 823, 824.

(3) Tobit.

a. Contents. Read from the Apocrypha the book of Tobit.

b. Character, Date, Purpose. On these topics read one of the following references: Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 37-41; Hastings, "Dict. Bib.," IV., page 788; "Enc. Bib.," IV., cols. 5110-5128.

(4) Enoch 91-104 (except 91¹¹, 93¹¹⁻¹⁴, 96²).

a. Contents. Read the chapters from Charles, "Bk. of Enoch," pages 265-300.

b. Date and Author. For discussion of these topics, see: Charles, "Bk. of Enoch," pages 263, 264; Hastings, "Dict. Bib.," I., page 707, col. b; "Enc. Bib.," I., col. 223.

c. Interpretation. For aid in interpreting the section, consult Charles, "Bk. of Enoch," pages 262, 263, 264, 265; Hastings, "Dict. Bib.," I., page 707, col. b; "Enc. Bib.," I., cols. 223, 224, with notes accompanying the text in Charles's edition for details.

(5) Enoch 37-70 (except 39^{1, 2a}, 41⁸⁻⁸, 43, 44, 50, 54⁷⁻⁵⁵, 56⁵⁻⁵⁷, 59, 60, 65-69²⁵).

a. Contents. Read the chapters from Charles, "Bk. of Enoch," pages 110-182.

b. Date. For discussion of the date of this section of Enoch consult one or more of the following: Riggs, "Hist. Jewish Peop.," § 7; Charles, "Bk. of Enoch," pages 107, 108; Hastings, "Dict. Bib.," I., page 707, col. b; "Enc. Bib.," I., col. 224; "Jewish Enc.," V., page 181, col. b.

c. Interpretation. For aid in interpreting this section of Enoch, consult Charles, "Bk. of Enoch," pages 106, 107, 108, 109; Hastings, "Dict. Bib.," I., pages 707, 708; Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 66-69; "Enc. Bib.," I., cols. 224, 225, with notes accompanying the text in Charles's edition for details.

For the influence of Enoch on the New Testament, see Hastings, I., page 708, col. b.

(6) Literature of Judaism in Egypt.

For historical background, read Riggs, "Hist. Jewish Peop.," §§ 72-81.

a. Wisdom of Solomon.

(a) Contents. Read from the Apocrypha the Wisdom of Solomon, in the following sections: 1-5, 6-9, 10-19, (13-15), giving a title to each section.

(b) Date. For discussion of the date of the book consult one or more of the following: Riggs, "Hist. Jewish Peop.," § 9; Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., page 234; Hastings, "Dict. Bib.," IV., pages 930, 931; "Enc. Bib.," IV., cols. 5345, 5347.

(c) Thought. Note the writer's conception of: (1) wisdom, both human and divine; (2) the future life; (3) nature of God. The thought of the book is considered in Riggs, "Hist. Jewish Peop.," §§ 82-86; Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 230-234; Hastings, "Dict. Bib.," IV., pages 928-930; "Enc. Bib.," IV., cols 5339-5347.

b. Book III. of Jewish Sibylline Oracles.

Read: Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 270-282; Riggs, "Hist. Jewish Peop.," §§ 10, 87, 88, noting: (1) general facts as to Sibylline oracles and as to the Jewish Sibylline oracles; (2) the date of Book III.; (3) its place of writing; (4) its substance.

4. *Significance of the Age.*

From the standpoint of permanent religion this period is surpassed by no other in importance. Note: (1) its share in the completion of the Old Testament;

(2) its drawing of clear-cut lines in religious faith and practice ; (3) the appearance of the Sanhedrim as a ruling body ; (4) the recognition of the official importance of the scribes ; (5) the gradual development of the organized religious life of the first Christian century.

X

THE ROMAN AGE (63 B. C.—185 A. D.)

§ 43. PERIOD OF THE LAST HASMONEANS AND OF HEROD I. (63—4 B. C.).

1. *Sources.*

(1) Jewish Historical Narratives.

In connection with Riggs, "Hist. Jewish Peop.," §§ 148, 149 (to bottom page 144), read Josephus, "Jewish War," Bk. I., chs. 8—33; "Antiquities," Bk. XIV., ch. 5 to Bk. XVII., ch. 8. For the sources of Josephus's record of this period compare with Riggs, § 149, Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. II., pages 58—62, 112. While reading, note: (1) the coloring given to the histories of Josephus by his purpose in writing; (2) variation in fulness of detail in different parts of his narrative; (3) his sources for the different portions of the period.

(2) Greek and Roman Histories and Biographies.

See: Riggs, "Hist. Jewish Peop.," § 154; Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. I., pages 112—117. Note the way in which these writings throw light upon the Jewish history of the period.

2. *General Discussion of the History.*

Read critically one or more of the following: Riggs, "Hist. Jewish Peop.," § 147 and pages 154—214; Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. I.,

pages 328–351, 371–467. Other references for the history of the period are: Matthews, “Hist. N. T. Times in Pal.,” pages 95–129; Ewald, “Hist. Isr.,” V., pages 401–449; Stanley, “Hist. Jewish Church,” Lect. L.; Cornill, “Hist. Peop. Isr.,” pages 225–237; Guthe, “Israel,” in “Enc. Bib.,” II., cols. 2270–2274. In reading, aim to secure a clear impression of: (1) the relation of the Jewish to the Roman history of the times; (2) steps by which Antipater and Herod advanced in power; (3) strong and weak elements in Herod’s rule.

3. *Literature of the Period.*

(1) Psalms of Solomon.

a. Contents. Read the psalms from Ryle and James, “Ps. of Sol.,” pages 3–151, noting the theme of each.

b. Date and Author. For discussion on these points, consult one or more of the following: Riggs, “Hist. Jewish Peop.,” § 156; Ryle and James, “Ps. of Sol.,” pages xxvii–xliv, lviii–lxii; Schürer, “Jewish Peop. in Time of Christ,” Div. II., Vol. III., pages 18–21; Hastings, “Dict. Bib.,” IV. pages 162, 163; “Enc. Bib.,” I., col. 243; “Jewish Enc.,” X., page 250.

c. Thought. Reread the psalms, noting: (1) interpretation given of Pompey’s conquest; (2) persons upon whom judgment is expected; (3) hope of immortality; (4) Messianic hope. Reference may be made to: Riggs, “Hist. Jewish Peop.,” § 156; Ryle and James, “Ps. of Sol.,” pages xliv–lviii; Schürer, “Jewish Peop. in Time of Christ,” Div. II., Vol. III., pages 21, 22; Hastings, “Dict. Bib.,” IV., page 163; “Enc. Bib.,” I., cols. 243–245; “Jewish Enc.,” X., pages 250, 251.

4. *Significance of the Period.*

Consider: (1) the good results that always followed for a land which fell under the domination of Rome; (2) the attitude of the Jewish loyalists toward Rome, whatever her policy; (3) the purely pagan, though splendid ideals of Herod; (4) his attitude toward formal religion in Judea; (5) his promotion of the international interests of his country; (6) how did he promote the era of the Christ?

§ 44. PERIOD OF THE HOUSE OF HEROD AND THE ROMAN GOVERNORS (4 B. C.—70 A. D.).

1. *Sources.*

(1) Jewish Historical Narratives.

In connection with Riggs, "Hist. Jewish Peop.," §§ 148, 149 (latter half), read Josephus, "Antiquities," Bk. XVII., ch. 9 to Bk. XX., ch. 11; "Jewish War," Bks. II—VII.

(2) Jewish Literature of the Period.

Read Riggs, "Hist. Jewish Peop.," §§ 157, 158, noting the different trends of thought and feeling evidenced in the literature of the times.

(3) New Testament Writings.

Read Riggs, "Hist. Jewish Peop.," § 150, noting the inter-relation of the New Testament and Jewish writings as sources for the history of the period.

(4) Rabbinical Literature.

Read Riggs, "Hist. Jewish Peop.," §§ 151—153, noting: (1) the technical names, general character, and date of each class of rabbinical writings; (2) the light they throw upon the history of this period.

(5) Greek and Latin Histories and Biographies.

Read Riggs, "Hist. Jewish Peop.," § 154, or Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. I., pages 112-117.

2. *General Discussion of the History.*

Read one or more of the following references: Riggs, "Hist. Jewish Peop.," pages 232-277; Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. I., pages 351-370, Vol. II., pages 1-256. Other references for the history of the period are: Matthews, "Hist. N. T. Times in Pal.," pages 130-158; Ewald, "Hist. Isr.," V., pages 449-457, VI., pages 1-94, VII., pages 235-275, 402-426, 486-616; Cornill, "Hist. Peop. Isr.," pages 238-301; Guthe, "Israel," in "Enc. Bib.," II., cols. 2274-2285. In reading concerning this period, aim to secure a clear impression of: (1) the division of Herod's Kingdom and of the political history of each part through the reign of Agrippa I. (For graphic representation of the division, see map, Plate VI.); (2) circumstances that led to the outbreak of the great rebellion; (3) principal steps in the progress of the war; (4) the concluding calamity.

3. *Literature of the Period.*

(1) Assumption of Moses.

a. Contents. Read the translation from Charles, "Assumption of Moses," pages 3-51.

b. Date and Author. For discussion of these topics, consult Riggs, "Hist. Jewish Peop.," § 157; Charles, "Assumption of Moses," pages li-lviii (xxi-xxviii); Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 78-80.

c. Thought. Note the writer's attitude toward: (1) the spirit of unrest among his people; (2) the Messianic hope. Reference may be made to Riggs, "Hist. Jewish Peop.," § 157; Charles, "Assumption of Moses," pages lviii-lxi; Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 74-78.

(2) Book of Jubilees.

Read at least two of the following references: Riggs, "Hist. Jewish Peop.," § 158; Hastings, "Dict. Bib.," II., page 791; "Enc. Bib.," I., cols. 230-233; Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 134-139. While reading, notice: (1) the nature of the work; (2) point of view and aim of the author; (3) illustrations of haggadic comment; (4) value to student of later Judaism.

(3) Apocalypse of Baruch, chs. 27-30¹, 36-40, 53-74.

See Charles, "Apocalypse of Baruch," pages liii-lix, 48-56, 61-66, 86-116. The material is discussed also in Hastings, "Dict. Bib.," I., pages 249-251; "Enc. Bib.," I., cols. 215-220; Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 83-91.

(4) Alexandrian Jewish Literature.

The limits of the course permit only a glance at this group of writings.

a. Book of the Secrets of Enoch.

Read Hastings, "Dict. Bib.," I., pages 707-711, or "Enc. Bib.," I., cols. 225-228, noting: (1) the place of writing and date of the book; (2) its relation to Jewish and Christian literature; (3) light that it throws upon contemporary and subsequent thought, especially upon the origin of the idea of the millennium and the conception of the seven heavens.

b. Writings of Philo.

See Riggs, "Hist. Jewish Peop.," § 327; Hastings, "Dict. Bib.," Ext. Vol., pages 197-208; Schürer, "Jewish Peop. in Time of Christ," Div. II., Vol. III., pages 322-381; "Enc. Brit.," XVIII., pages 759-764. In reading, note: (1) general facts of Philo's life; (2) combination of Jewish and Hellenic thought seen in his writings; (3) his extravagant allegorizing of the Scriptures.

4. *Significance of the Period.*

Note: (1) the impossibility of long continued peace, considering such widely separated factors in the nation as Pharisees, decrying any human means of establishing Israel's independence and supremacy, Sadducees, ready for any arrangement which would leave them undisturbed, procurators, who despised the people they were set to rule, zealots, continually demanding a struggle, and the people, who hardly knew their real minds; (2) the remarkable endurance of their wrongs by the people; (3) the series of unfit procurators; (4) the bitterness of the struggle at the capital.

That the downfall and destruction of Jerusalem, the temple, and the great council, did not wreck Judaism is one of the marvels of history.

§ 45. PERIOD FROM THE CLOSE OF THE JEWISH WAR TO THE OVERTHROW OF BAR-COCHBA (70 OR 73-135 A. D.)**1. *Sources.***

With the close of the "Jewish War" of Josephus, Jewish historical narratives, for the time, cease, making it quite impossible to frame a connected account of this period of Jewish history. Glimpses of the history may

be gained from classical and Christian writers, and a little testimony may be gotten from coins. Contemporary Jewish literature and traditions preserved in the later rabbinical writings give some picture of the inner life of the Jews who remained in Palestine. An attentive reading of Schürer's narrative will reveal the careful use of all these sources.

2. *General Discussion of the History.* .

Read Schürer, "Jewish Peop. in Time of Christ," Div. I., Vol. II., pages 257-321. Riggs, "Hist. Jewish Peop.," §§ 318-323, gives a very brief account of the period. Other references are Ewald, "Hist. Isr.," VIII., pages 1-98, 259-311; Graetz, "Hist. Jews," II., chs. xiii-xv; Guthe, "Israel," in "Enc. Bib.," II., cols. 2285-2288. While reading, note: (1) effect of the fall of Jerusalem upon Judaism; (2) importance assumed by Jamnia; (3) Rome's treatment of Palestine; (4) events leading to the rebellion of 132 A. D.; (5) the outcome of the rebellion; (6) the Jews of the dispersion in the Roman empire.

PART IV
EARLY CHRISTIAN HISTORY
AND LITERATURE

XI

LIFE OF JESUS AND THE FOUR GOSPELS

§ 46. INTRODUCTION TO THE LIFE OF JESUS.

1. *Historical Background.*

Those who have studied the later Jewish history and literature, as outlined in Part III., are familiar with the political background for the history of Jesus's life, and also with the current beliefs and hopes of the Judaism into which he was born. A brief summary of the general situation may be found in Rhees, "Life of Jesus," §§ 1-19, and a much fuller treatment in Hastings, "Dict. Bib.," II., pages 604-609 or, the same matter, in Sanday, "Outlines Life of Christ," ch. II. Another article may be found in Hastings, Extra Vol., pages 45-57.

2. *Sources.*

(1) Pauline Epistles.

Paul's epistles, antedating, as they do, the composition of all four Gospels, furnish our earliest written statements as to the life of Jesus.

Read the following references, and note, in writing, all facts as to the life and teaching of Jesus that may be gathered therefrom: 1 Cor. 2², 7^{10f}, 9^{5,14}, 11²³⁻²⁶, 15³⁻⁸, 2 Cor. 4¹⁴, 5²¹, 8⁹, 10¹, Gal. 1¹⁹, 4⁴, 6², Rom. 1³, 5¹⁹, 8³, 9⁵, 15^{3,8}, 1 Thess. 4^{14,15}, Eph. 3¹⁹, 4¹⁰, 5²,

Phil. 2⁵⁻¹¹, Col. 3¹⁶. Reference may be made to Rhees, "Life Jesus," § 20; Anthony, "Intro. to Life Jesus," ch. x.; Gilbert, "Student's Life Jesus," pages 402-406. For questions as to date and genuineness of the various epistles, reference may be made to the articles on each epistle in Hastings, "Dict. Bib.,"; the Introductions of Bennett and Adeney, Bacon, Salmon, Weiss, Jülicher; von Soden, "Hist. Early Chstn. Lit.,"; Moffatt, "Historical N. T."

(2) Other Extra-Gospel New Testament Writings.

A reference which is probably comparatively early is to be found in First Peter 2^{22,22}. The following references are, on the whole, as late as or later than the writing of the first three Gospels. Acts 1^{3,4,9,13,16} 22, 2^{22,23}, 3^{13,14}, 4²⁷, 10³⁸⁻⁴¹, 13²⁴⁻³¹, 20³⁵, 1 Tim. 2^{5,6}, 3¹⁶, 1 Jno. 1⁵, 3⁸, 4^{9,21}, 5⁶, 2 Peter 1^{16,18}, Heb. 2^{10,18}, 3^{1,2}, 4¹⁵, 5⁷⁻⁹, 7¹⁴, 12², 13¹², Rev. 1⁵, 5⁵, 22¹⁶.

(3) Extra-Biblical Christian Writings.

a. Sayings of Jesus. Scattered through writings of the Christian Fathers or gathered together in brief collections, various reputed words of Jesus have come down to us, some of which may be genuine. A general view of these will be found in Holtzmann, "Life Jesus," pages 54-61; Hastings, "Dict. Bib.," Ext. Vol., pages 343-352; Anthony, "Int. to Life Jesus," ch. vii. (written before the publication of the recently discovered "Sayings of Our Lord," Grenfell and Hunt. For discussion of these, see "Bib. World," Vol. XXIV., pages 261-277.); Rhees, "Life Jesus," § 35 (brief reference).

b. Facts of Life in Church Fathers. Allusions and references in the Church Fathers add little of historical

value to the gospel narratives, aside from the possibly authentic sayings considered above. A few data, however, from Justin Martyr (died between 163 and 167) are given in Holtzmann, "Life of Jesus," pages 17-20.

c. Apocryphal Gospels. Of the various non-canonical gospels, now known in larger or smaller part, the only one which any number of scholars regard as a valuable historical source is the Gospel according to the Hebrews. Brief fragments only of this book are known to-day. For a presentation of the contents of these and of theories as to the origin and character of the book, see Hastings, "Dict. Bib.," Ext. Vol., pages 338-342. A short discussion, unfavorable to historical value, will be found in Anthony, "Int. to Life Jesus," pages 84-86. Holtzmann, "Life Jesus," pages 46-52, presents the contents more fully and accords the writing high value as a source.

(4) Roman and Greek Writings.

References to Jesus in Roman and Greek writers of the century following his life are, as one might expect, very few. The following would, however, be sufficient to attest his existence and the early spread of his influence, if the Christian writings were all lacking. Note carefully the facts to be gathered from these: Tacitus, "Annals," XV., 44; Pliny the Younger, "Epistles," X., 96 (97). The obscure allusion to Chrestus (probably Christ, *Christus*) in Suetonius, "Life of Claudius," 25, and the somewhat later account of the Christians given by Lucian, "Death of Peregrinus," should also be noted. For a discussion of these references, consult Rhees, "Life Jesus," § 21 (earlier part);

Anthony, "Int. to Life Jesus," ch. ii.; Holtzmann, "Life Jesus," page 13 (Tacitus only).

(5) Jewish Writings.

The allusion in Josephus, "Antiquities," Bk. XX., ch. 9, § 1, is the only clear reference to Jesus in Jewish writers of the first century after his life. Such a reference as that in Josephus, "Bk. XVIII.," ch. 3, § 3, would be most important, if it could be regarded as genuine. That it is entirely spurious, or, at least, contains large interpolations is, however, generally recognized. For a discussion of the passages in Josephus, reference may be made to Rhees, "Life Jesus," § 21 (latter part); Anthony, "Int. to Life Jesus," pages 49-59; Holtzmann, "Life Jesus," pages 13-16; "Enc. Brit.," XIII., page 742, col. b.

(6) The Synoptic Gospels.

a. Mark. Read Mark and make an outline of its contents in, perhaps, four main divisions, with a few subordinate headings. While reading, note, in writing, any chronological data, *e. g.*, 1¹⁴ (after John was imprisoned), 2²³ (time of ripe grain).

In this and the remaining gospels, these outlines and chronological references should be carefully preserved for use in connection with subsequent topics.

b. Matthew. Read Matthew and make an outline of its contents, similar to that for Mark, noting chronological data while reading. Compare the outline of Matthew with Mark, noting general resemblances and differences, and observing especially what kind of material Matthew has in much greater fulness than Mark, and how it is handled.

c. Luke. Read Luke and make an outline of its contents similar to that for the other Synoptists, noting chronological data while reading. Compare the outline of Luke with Mark and Matthew, noting general resemblances and differences in the three, and observing especially what period of the ministry, and what sort of material Luke has in much greater fulness than the others.

d. Historical Relation of the Three: The Synoptic Problem. With the first-hand knowledge of the Synoptic gospels, now acquired, read one or more discussions of the Synoptic problem. See Rhees, "Life Jesus," §§ 22-30; Bennett and Adeney, "Bib. Int.," pages 316-327; Hastings, "Dict. Bib.," II., pages 235-243; "Enc. Brit.," X., pages 789-818; Bacon, "Int. N. T.," pages 175-225; Jülicher, "Int. N. T.," pages 338-383; Holtzmann, "Life Jesus," pages 16-32; Moffatt, "Hist. N. T.," pages 258-274. Note: (1) how these account for the resemblances; (2) how these account for the differences; (3) the relation of each gospel to the common material and the "Sayings"; (4) the historical advantage of this theory of the common origin of these gospels.

(7) The Fourth Gospel.

(1) Read John and make an outline of its contents. While reading, note in writing any chronological data.
 (2) Compare the contents of John with the Synoptic gospels, noting general resemblances and differences.
 (3) With the first-hand knowledge of the Fourth Gospel as compared with the Synoptics now acquired, read one or more brief discussions of the Johannine problem. Of the following, the first seven favor the general re-

liability of this gospel for the chronological outline of the ministry. Holtzmann and Jülicher do not regard it as furnishing such an outline. Moffatt's note does not directly discuss this particular question. Rhees, "Life Jesus," §§ 31-34; Bennett and Adeney, "Bib. Int.," pages 328-337; Hastings, "Dict. Bib.," II., pages 242-249, 694-721; Anthony, "Int. to Life Jesus," ch. xv.; Bacon, "Int. N. T.," pages 250-279; Sanday, "Criticism Fourth Gosp.," Stanton, "Gospels as Hist. Docs.," Part I., ch. v.; Holtzmann, "Life Jesus," pages 40-46; Jülicher, "Int. N. T.," pages 383-429; Moffatt, "Hist. N. T.," pages 491-497.

(8) Harmony of the Gospels.

a. Common Outline of Ministry in Synoptic Gospels. If the widely accepted view that Mark gave Matthew and Luke their general framework for the order of events be adopted, it will be seen, immediately, that these three gospels furnish but one independent source for the general course of the ministry of Jesus.

b. Variation in Order and Historical Setting of the teachings. The effort to arrange the teachings, as given by the Synoptists, in their true order within the common framework, involves many difficulties, some of which seem insuperable.

c. A Second Outline in John. The Gospel of John furnishes another outline of the ministry. Those who regard this as a real source for chronological order must fit the Synoptic material into the, more or less obvious, framework furnished by the feasts mentioned in John. A glance at the contents of any life of Jesus will reveal the general attitude which the author takes toward these two principal sources. Modern Lives of

Jesus might be divided roughly into two classes, according as they adopt John's general framework and hold to a ministry of more than two years, or reject, in whole or part, the authority of the Fourth Gospel on this subject and regard the ministry as comprehended within less than two years. The problem of the length of the ministry will be considered, in detail, under § 47.

d. Gospel Harmony and Outline of Life of Jesus. The close connection between the effort to arrange the matter of the Gospels with reference to parallelisms and chronological order and the forming of an historical outline of the life of Jesus is clearly brought out in Stevens and Burton, "Harmony of the Gospels," pages 3-14 and Preface.

§ 47. GENERAL DISCUSSION OF THE LIFE OF JESUS.

1. *Chronology.*

(1) Important Dates.

Several interesting problems arise when one seeks to mark out the life of Jesus with exact dates. One of these, the length of the public ministry, was suggested when considering the possibility of harmonizing John and the Synoptists. The dates which it is desirable to determine, as accurately as possible, are those of: (1) the beginning of the public ministry; (2) the birth; (3) the crucifixion.

(2) Discussion of Chronology.

First gather together the chronological data noted under § 46, 2, (6), a, b, c, and (7). With these in mind, read one or more of the following discussions: Rhees, "Life Jesus," §§ 45-57; Gilbert, "Student's Life Jesus,"

pages 14-24, 67-78; Hastings, "Dict. Bib.," I., pages 403-415, II., pages 645-647; "Enc. Bib.," I., cols. 799-809; Holtzmann, "Life Jesus," pages 86-90, 109-111; Ramsay, "Was Christ Born at Bethlehem?" In reading, weigh critically the arguments, on the basis of the data personally noted. Which seems more satisfying, the longer or shorter period?

2. *Period of Preparation.*

Read critically the discussion of this period in one or more of the following Lives: Rhees, "Life Jesus," §§ 58-105; Gilbert, "Student's Life Jesus," chs. ii.-v., vii.; Sanday, "Outlines Life Christ," ch. vii. and ch. iii. to page 46; Hastings, "Dict. Bib.," II., pages 610-613; Holtzmann, "Life Jesus," pages 81-154. For the apocryphal stories of the birth and childhood, reference may be made to J. Q. Donehoo, "Apocryphal and Legendary Life of Christ." While reading, divide the material into: (1) the early years; (2) the immediate preparation for the ministry, beginning with the work of John the Baptist, and note the following points: (1) amount and nature of information as to the birth, childhood, and youth of Jesus in the New Test.; (2) what may properly be inferred as to the education and religious training of Jesus; (3) facts as to the life and work of John the Baptist; (4) his relation to the various Jewish parties and religious tendencies of his day; (5) his relation to the Old Test. prophets; (6) origin of his rite of baptism; (7) his personality; (8) facts as to the baptism and call of Jesus; (9) real nature and significance of the temptation; (10) call of first disciples; (11) events at Cana; (12) removal to Capernaum.

Consider: (1) at what part of this preparation should the deliberate self-consecration of Jesus to his work be placed? (2) the real value to Jesus of John's ministry, (3) the extent to which Jesus was educated for his career.

3. *Period of Ministry.*

(1) General Survey.

Compare the outlines of the four Gospels made under § 46, 2, (6), (7), noting the general course of the ministry as given in the Synoptists and in John. (2) Make a comparison of two or three of the outlines of the ministry given in the following references: Rhees, "Life Jesus," §§ 106-112; Gilbert, "Student's Life Jesus," ch. vi.; Sanday, "Outlines Life Christ," pages 32, 33; Hastings, "Dict. Bib.," II., pages 610-613; Holtzmann, "Life Jesus," ch. iii., noting the attitude of each writer toward the Synoptic and the Johannine outlines.

(2) Early Judean Ministry.

Only those who accept the Fourth Gospel as a chronological authority recognize a beginning of the public ministry in Jerusalem. For a presentation of the brief material concerning this period see: Rhees, "Life Jesus," §§ 113-124; Gilbert, "Student's Life Jesus," ch. viii.; Sanday, "Outlines Life Christ," pages 47-50; Hastings, "Dict. Bib.," II., page 613. While reading, note: (1) probable length of period; (2) question as to true place in the ministry of cleansing temple; (3) results of early ministry in Jerusalem; (4) ministry in Judea outside of Jerusalem; (5) arrest of John; (6) journey through Samaria.

Consider thoughtfully: (1) the logical reason which would justify Jesus in taking his first opportunity to present himself and press his claims at Jerusalem; (2) the reason why his ministry at the capital was a failure; (3) the character of much of his work with individuals, as illustrated in the interview with Nicodemus.

(3) Galilean Ministry.

a. Period of Public Activity. Read one or more of the following accounts: Rhees, "Life Jesus," pages 115-137; Gilbert, "Student's Life Jesus," pages 110-178; Sanday, "Outlines Life Christ," pages 50-63, (pages 65-117, concerning teaching of Jesus, include teachings of later ministry with those of this period), 119-124; Hastings, "Dict. Bib.," II., pages 613-616, (616-628 concerning teaching), 628, 629, col. a; Holtzmann, "Life Jesus," chs. ix., x. While reading, seek to gain a clear impression of: (1) the long continued (under the three-year theory, for a whole year) and varied activity in the villages and synagogues of Galilee; (2) dominant theme of this public ministry; (3) geographical extent of it; (4) enthusiastic attitude of the populace; (5) grounds of opposition on the part of the religious leaders; (6) result of that opposition in forcing a change of policy on his part; (7) choice of the Twelve; (8) the process, by instruction, demonstration, and association, of bringing the Twelve to a recognition of his messiahship; (9) leading themes of his discourses during this period; (10) his mighty works; (11) his parables of encouragement; (12) the mission of the Twelve and their instructions; (13) events which brought this period of public activity in Galilee to an end.

Consider thoughtfully: (1) the justification for those first months of rapid evangelization; (2) greater wisdom of the policy of associating a few picked men with himself; (3) what Jesus meant to do with and for them; (4) the light thrown upon the events following the choice of the Twelve by the supposition that Jesus intended to enable the Twelve to decide for themselves regarding him.

b. Period of Withdrawal with Immediate Followers. Read one or more of the following accounts: Rhees "Life Jesus," pages 138-152; Gilbert, "Student's Life Jesus," pages 178-215; Sanday, "Outlines Life Christ," pages 124-129; Hastings, "Dict. Bib.," II, pages 629-630, col. a; Holtzmann, "Life Jesus," ch. xi. While reading, note: (1) immediate occasion of the first withdrawal from Galilee; (2) extent of the wandering; (3) cause of the second withdrawal to Caesarea Philippi; (4) significance of the confession of Peter, from the point of view of the plans of Jesus and of the growth of the Twelve; (5) significance of the transfiguration; (6) themes of the conversations of the next few weeks; (7) teaching at the Feast of Tabernacles; (8) close of the Galilean ministry,—before or after Tabernacles? (9) length of the period.

Consider thoughtfully: (1) the scene at Caesarea Philippi as the turning-point in the active ministry of Jesus; (2) necessity of independent conviction on part of the Twelve regarding his messiahship, before a real training could be begun; (3) the enormous difficulties still to be overcome with disciples educated in the current ideas and hopes of Judaism; (4) necessity of linking the old idea of glory with the new idea of serviceableness.

(4) Perea Ministry.

Read one or more of the following accounts: Rhees, "Life Jesus," pages 153-165; Gilbert, "Student's Life Jesus," chs. xiv., xv.; Sanday, "Outlines Life Christ," pages 129-137, Hastings, "Dict. Bib.," II., pages 630-632; Holtzmann, "Life Jesus," ch. xii. While reading, note carefully: (1) just what the sources for the period are and the difficulties of harmonizing them; (2) the impression given in the third Gospel of a long wandering here and there with the goal in mind; (3) the two journeys to the capital implied by the fourth Gospel; (4) the remarkable teachings of this period, and their themes; (5) the mission of the Seventy (by some regarded as a duplicate of the mission of the Twelve).

Consider thoughtfully: (1) the advance in the character of the teachings of Jesus; (2) the significance of the period as a time for the quiet training of the Twelve; (3) the deliberate resolve of the religious leaders to make way with Jesus at the first opportunity.

(5) The Last Days.

Read one or more of the following references: Rhees, "Life Jesus," pages 166-200; Gilbert, "Student's Life Jesus," ch. xvi.; Sanday, "Outlines Life Christ," pages 139-169; Hastings, "Dict. Bib.," II., pages 632-638; Holtzmann, "Life Jesus," ch. xiii. While reading, seek to gain a clear impression of: (1) the order of events during the last days, considering especially the questions as to the day of seclusion and the date of the supper; (2) any considerations, additional to those noted under 3, (2) bearing upon the question of the time of cleansing the temple; (3) Jesus's deliberate

assertion of himself as Messiah, during the first days of the week; (4) his unsparing and deliberate setting of a gulf between his character and methods and those of the religious leaders of Judaism; (5) elimination of the traitor from the gathering at the supper; (6) Jesus's unreserved self-disclosure to his chosen followers during that last evening together; (7) the great themes of that discourse; (8) the arrest, trials, crucifixion, and burial.

Consider carefully: (1) the impression of overwhelming power held in check, made by these narratives of the last week; (2) the easy dominance of the personality of Jesus over disciples, enemies, soldiers, and rulers; (3) the complete injustice of the procedure against him; (4) the necessary conclusion that the sacrifice of Christ was voluntary.

(6) The Resurrection.

Read one or more of the following references: Rhee, "Life Jesus," pages 201-216; Gilbert, "Student's Life Jesus," ch. xvii.; Sanday, "Outlines Life Christ," pages 170-190; Hastings, "Dict. Bib.," II., pages 638-643, col. a; Holtzmann, "Life Jesus," pages 492-506. While reading, seek to secure: (1) a clear impression of the historical influence of the belief in the resurrection; (2) definite knowledge of the amount and character of the evidence for the resurrection; (3) various theories as to the real explanation of the resurrection belief, with the grounds of each; (4) different conclusions as to the nature of the resurrection, physical or spiritual, with the grounds of each.

§ 48. THE GOSPELS AS LITERATURE.

In treating the Gospels as sources for history, it is necessary to analyze them into their component parts and to trace, as far as possible, their genesis. In this process, their beauty and power as books, each growing out of different conditions and each presenting the personality of Jesus from a different view-point, may become obscured. It is well, therefore, at this stage in the course, to consider each of these books as a literary unit, although as literature they belong to the time of their writing, the Apostolic Age.

1. *Mark.*

Read the Gospel of Mark, if possible at a single sitting, and let the book make its own complete impression. Test this impression by another rapid survey of the book as a whole. Try then to formulate in writing the characteristic features of the Gospel as a literary product. Consider, for instance: (1) the conception of Jesus which the writer aimed to set forth, and the aspects of our Lord's active ministry which he desired to emphasize; (2) the method by which this picture of Jesus and his ministry is given expression by the use of little more than the common Gospel material; (3) the details of the Gospel story found only or predominantly in Mark, and their value; (4) the type of mind to which the Gospel of Mark would naturally have appealed in the first century.

Form an opinion regarding the distinctive and permanently valuable characteristics of Mark's Gospel. Aside from its usefulness as a record of the most im-

portant details of the active life of Jesus, what does it contribute to the religious thought of to-day?

For a discussion of any questions that may arise as to the history or literary characteristics of the book, reference should be made to the articles on Mark in Hastings, "Dict. Bib.,"; "Enc. Bib.,"; the Introductions of Bennett and Adeney, Bacon, Salmon, B. Weiss, and Jülicher; Gould, "Mark," in "Internat. Crit. Com.,"; Bruce, Int. to "Mark," in "Expositor's Gk. Test.," I.; Swete, "Gospel according to Mark"; Menzies, "The Earliest Gospel."

2. *Matthew.*

Read the Gospel of Matthew, like that of Mark, repeatedly, so as to gain a fair impression of it as a whole. Try then to formulate in writing its characteristic features. Consider: (1) the importance of the material which this Gospel introduces in addition to and in enlargement of that which is found in Mark, in determining the conception of Jesus which the author desired to set forth; (2) the value of the author's habit of grouping his material; (3) the data which he included in greatest detail; (4) the theme or themes of the Gospel.

Compare the first Gospel with that of Mark: (1) in the general method of presentation; (2) in literary values; (3) in the portraiture of Jesus; (4) in its contribution to our grasp of motives, methods, and results of the active ministry of Jesus.

For a discussion of questions concerning the book, reference should be made to Hastings, "Dict. Bib.," art. "Mt., Gos.,"; the "Introductions" noted above; Bruce, "Matt.," Intro., in "Expos. Gk. Test.," I.

3. *Luke.*

Read the Gospel of Luke, repeatedly, as a whole. The great critic Renan termed it "the most beautiful book in the world." An effort to realize this literary perfection for one's self is well worth while. Luke is worthy of careful study, not alone as fine literature, but as a noble portrayal of Christ among men. Bruce declares that Luke's Gospel is only to be fully appreciated by mature Christians with a ripened Christian experience. Luke had in mind, he says, not the active Jesus so much as the Lord Jesus Christ, the risen Saviour. Read the Gospel, determining to get at the secret of its power over men, noting carefully: (1) how the material which this Gospel introduces, in addition to that found elsewhere regarding Jesus, helps us to determine the motive of the author and his conception of Jesus; (2) why Luke should give two-fifths of his Gospel to the story of a period which the other Synoptists span with a chapter or two (Mark 9³⁰-10⁵²; Matthew 17²²-20⁸⁴; Luke 9⁵¹-19²⁷); (3) what material Luke's Gospel alone gives; (4) the literary characteristics which justify Renan's encomium; (5) the theme or themes of the Gospel.

Compare the third Gospel with those of Mark and Matthew, noting: (1) its difference in plan of presentation; (2) the varying methods of embellishment; (3) the distinctive emphasis of each one on a certain view-point of Jesus; (4) Luke's fresh survey of the active ministry, and large additions to our knowledge concerning it.

Select passages in each Gospel which embody the

peculiar values of each, and best represent the author's skill as a writer.

For a discussion of the book, reference should be made to: Hastings, "Dict. Bib.," art. "Luke, Gosp. of"; the "Introductions" above noted; Plummer, "Luke," Intro., in "Internat. Crit. Com.,"; Bruce, "Luke," Intro., in "Expos. Gk. Test.," I.

4. *John.*

Read the Gospel of John, at one sitting, and, if possible, more than once, so as to gain a vivid, but general, impression of what it contains. Then consider carefully and formulate in writing: (1) the dominant theme of the Gospel; (2) the motive of the author in preparing it; (3) the peculiar method used by the author in chronicling the active ministry of Jesus, and its justification; (4) the most distinctive addition made to our knowledge of the life of Jesus by this Gospel; (5) the reason why the Fourth Gospel takes five long chapters (13-17) to record what the Synoptists cover (Luke 22¹⁴⁻³⁸, Matthew 26²⁰⁻²⁹, Mark 14¹⁷⁻²⁵) in a few verses; (6) the value of the Gospel as literature.

Compare the Fourth Gospel with the Synoptic Gospels: (1) in the style of speech attributed to Jesus; (2) in the general locality, trend, and culmination of his ministry; (3) in the announcement of Jesus as the Messiah; (4) in the motive back of the portrayal of Christ. Account for these differences, proceeding, as they did, from one who was an eye-witness and a loyal disciple. Do they invalidate either the Fourth Gospel or the Synoptic Gospels?

For a discussion of questions, reference may be made to: Hastings, "Dict. Bib.," art. "John, Gosp. of"; the "Introductions" already mentioned; Sanday, "Criticism Fourth Gosp.,"; Dods, "John," in "Expos. Gk. Test.,"

XII

THE APOSTOLIC AGE (c. 30-100 A. D.)

§ 49. PERIOD OF THE RISE OF THE CHURCH AND ITS SPREAD IN SYRIA (c. 30-44 A. D.).

1. *Sources.*

For the history of Christianity in the first period of the Apostolic Age we are dependent upon the book of Acts, except as occasional references in Paul's epistles throw light upon that portion of his life which falls within the period.

(1) Acts 1-12, 22⁸⁻²¹, 26²⁻²³.

(1) Read chapters 1-12 and make a brief outline of their contents. (2) Compare the three accounts of Paul's conversion (9¹⁻⁹, 22⁸⁻²¹, 26²⁻²³), noting the facts in common and the differences.

In preparation for considering the sources and reliability of Acts 1-12, the following details should receive careful attention: (1) the speeches ascribed to Peter, Stephen, Gamaliel. Summarize the thought of each. Note Thucydides's practice as to speeches, "Hist. of Peloponnesian War," I., 22¹. Note, in connection with Gamaliel's speech, Josephus's account of uprisings under Judas and Theudas, "Antiq.," XVIII., 1^{1,2,3}, cf. XX., 5² and "Jewish War," II., 8¹, "Antiq.," XX., 5¹, observing the apparent anachronism. (2) Paul's account

of his visits to Jerusalem (Gal. 1¹¹-2¹⁰) in comparison with the accounts in Acts; (3) Paul's conception of the gift of tongues (1 Cor. 12-14) in comparison with the account in Acts 2. (4) Josephus's account of the death of Agrippa in comparison with the account in Acts 12, "Antiq.," Bk. XIX., 8². For a discussion of the sources and reliability of Acts 1-12, reference should be made to two or more of the following: Bennett and Adeney, "Bib. Int.," pages 343-345, 376, 377 (fine print); B. Weiss, "Int. N. T.," II., pages 326-340, 353-355; Hast., "Dict. Bib.," I., pages 29-35; Ramsay, "St. Paul the Traveller," pages 1-23, 367-372; Chase, "Credibility of Acts of Apostles," Lects. I-III.; Votaw, "Apost. Age," ch. 13; Bacon, "Int. N. T.," pages 225-229; Jülicher, "Int. N. T.," pages 433-451; Von Soden, "Hist. Early Chstn. Lit.," pages 245-247; "Enc. Bib.," I., cols. 45-49. Of the foregoing the first six maintain more of historical accuracy for this portion of Acts than the remaining four. In reading, it is well to select references, one from each group.

(2) Pauline Epistles. Note the facts concerning the early life of Paul that may be gathered from Gal. 1¹¹-2¹⁰, 2 Cor. 11²¹⁻²⁷, 32, 33, 12¹⁻⁴, Rom. 7⁷⁻¹¹.

2. *General Discussion of the History.*

Read one or more of the following references: Bartlet, "Apost. Age," pages 1-63; Votaw, "Apost. Age;" chs. i-v.; McGiffert, "Hist. of Chsty. in Apost. Age," pages 36-124, 151-172; Weizsäcker, "Apost. Age of Chstn. Church," I., pages 1-110. While reading, note: (1) influences which resulted in the establishment of the Christian community in Jerusalem; (2) character of the organization of the community; (3) early

relations with the leaders of Judaism ; (4) influences which led to the spread of the church in Palestine and Syria ; (5) causes of Paul's conversion ; (6) differences in the accounts of Paul's conversion and probabilities as to the actual course of events ; (7) early years of Paul's Christian life ; (8) problems arising in connection with the narrative of Peter's experiences at Joppa and Caesarea ; (9) founding and character of the church at Antioch ; (10) true significance of this church ; (11) the Jerusalem famine, its probable date and the relation of Paul's famine visit to his Jerusalem visits recorded in Galatians ; (12) facts of Agrippa's persecution ; (13) date of the persecution.

Consider carefully : (1) the acknowledged leadership of Peter in the Jerusalem church, and its explanation ; (2) speedy prominence of foreign-born Jews in the brotherhood ; (3) far-reaching effect of the martyrdom of Stephen ; (4) rapid spread of the Christian church on all sides ; (5) the new forces at work in the world.

3. *Literature of the Period.*

It is possible that the epistle of James was written at the close of this period. Its background seems, in some details, that of this early time. If this is the case, it is the earliest Christian writing that has come down to us. On the other hand, there are indications in the book pointing strongly to a time after Jewish Christianity had lost its first vision and enthusiasm, and Paul's letters had long been written. In the present course of study, the epistle will be considered in connection with the later period. Aside from, possibly, James, we have no literature from the first period of the Apostolic Age.

§ 50. PERIOD OF GENTILE MISSIONS (c. 44–64 A. D.).

In dealing with the comparatively abundant material of this period we divide the section into three parts, considering, in turn, the sources, history, and literature of each part.

A. Spread of the Church in Asia Minor, Macedonia, and Greece (Paul's "first and second missionary journeys").

1. *Sources.*(1) Acts 13–18²².

Read the section and make an outline of its contents, noting: (1) the course of each journey; (2) the portion of the narrative written in the first person. Summarize, in writing, the speeches ascribed to Paul, Peter, and James.

(2) First and Second Thessalonians and Galatians.

Read the epistles rapidly, noting: (1) any references that help to connect them with the history as given in Acts; (2) any light that they throw upon the movements of Paul in this period, and upon the circumstances, experiences, and character of the Christian communities in Thessalonica and Galatia.

(3) Philippians 1⁵, 4^{15,16}.

Note facts about the early history of the Church at Philippi, in this late epistle.

(4) First Corinthians, 2¹⁻⁵.

Note, in this epistle, afterward written to Corinth, the nature of Paul's early work there.

For discussion of First and Second Thessalonians,

see Bennett and Adeney, "Bib. Int.," pages 353-355, 357-359; B. Weiss, "Int. N. T.," I., pages 218-220, 224-234; Burton, "Records and Letters of Apost. Age," pages 210, 211; Hastings, "Dict. Bib.," IV., pages 743, 744, 745, 746, 747-749; Bacon, "Int. N. T.," pages 71, 73-79; Jülicher, "Int. N. T.," pages 55-60, 61-68; von Soden, "Hist. Early Chstn. Lit.," pages 27-35, 324-333; "Enc. Bib.," IV., cols. 5036-5045; G. G. Findlay, "1, 2 Thess.," in "Camb. Gk. Test." Of the foregoing, all hold to the Pauline authorship of First Thess.; von Soden rejects the Pauline authorship of Second Thess., and McGiffert, in Hastings, considers it doubtful; the remainder regard this epistle, like the first, as a genuine writing of Paul. For a brief presentation of the view that there are no genuine epistles of Paul, reference may be made to the article by Professor van Manen, of Leyden, in "Enc. Bib.," III., cols. 3625-3630. An elaborate and effective refutation of van Manen's position may be found in Knowling, "Testimony of St. Paul to Christ," especially chs. ii.-iv.

For the authorship and occasion of Galatians, consult Bennett and Adeney, "Bib. Int.," pages 372-375; B. Weiss, "Int. N. T.," I., pages 234-241, 248-250; Burton, "Records and Letters of Apost. Age," pages 212-216; Hastings, "Dict. Bib.," II., pages 98-97; Bacon, "Int. N. T.," pages 54-60; Jülicher, "Int. N. T.," pages 70-78; von Soden, "Hist. Early Chstn. Lit.," pages 56-71; "Enc. Bib.," II., cols. 1617-1626. Of the foregoing, Bennett and Adeney, Jülicher, and Schmiedel, in "Enc. Bib.," regard Galatians as written during the third missionary journey; Bacon and Burton, as also Bartlet, McGiffert, and Ramsay, place it, as in the present course, before the third journey;

while Dods, in Hastings, and von Soden leave the question open.

2. *General Discussion of the History.*

Read one or more of the following references: Bartlet, "Apost. Age.," pages 64-119; Votaw, "Apost. Age," chs. 6, 7; McGiffert, "Hist. of Chsty. in Apost. Age," pages 172-274; Weizsäcker, "Apost. Age of Chstn. Church," pages 110-122 (123-174), 175-317; Ramsay, "St. Paul the Traveller," pages 64-265. While reading, note: (1) the brief account of work in Cyprus; was it the first Christian work on the island? (2) significance of the change in Acts from the use of the name Saul to Paul; (3) arguments for the view that Paul's Galatian churches were those founded on the "first missionary journey" (South-Galatian theory); (4) different theories as to what constituted Paul's two visits to Galatiæ antedating the epistle; (5) early history of the Galatian churches; (6) coming of the Judaizers and the significance of the issue which Paul met in the Galatian churches; (7) the issue in the Apostolic Council at Jerusalem; (8) relations of the narratives of Gal. 2¹⁻¹⁰ and Acts 15; (9) difficulties concerning the decree of the Council; (10) portion of Paul's "second missionary journey" recorded in the "travel-diary"; (11) founding and inner history of the churches at Thessalonica and Philippi; (12) Paul's work in Beroea; (13) possibility of wider circuit, extending to Illyricum, at this time; (14) known facts of Paul's Athenian labors; (15) place of the Areopagus discourse; (16) Paul's work in Corinth, its duration, nature, and results; (17) route and events of the return journey to Antioch; (18) question as to a Jerusalem visit at this time.

3. *Literature of the Time.*

(1) First Thessalonians.

a. **Contents and Characteristics.** Make an outline of the epistle, following the paragraph divisions of the Revised Version, expressing in a sentence the essential idea of each paragraph. Note carefully: (1) words or phrases so often repeated as to seem distinctive; (2) Paul's reasons for writing to the church at Thessalonica; (3) his practical advice to the church; (4) his affirmations regarding the Second Coming of Christ.

b. **The Writer.** Consider: (1) what light the letter throws upon the personality of Paul; (2) what seemed to be his predominant motive for writing the letter.

c. **Value as Literature.** Determine the elements that gave permanence to the epistle.

(2) Second Thessalonians.

a. **Contents.** Make an outline of the epistle, guided by the paragraph divisions of the Revised Version, writing down the essential thought of each paragraph. Note: (1) Paul's special reason for writing the second letter; (2) his added declarations regarding the Second Coming; (3) his practical advice.

For aid in interpreting or understanding these epistles, reference may be made to Findlay, "The Epistles to the Thessalonians," in the "Cambridge Grk. Testament," and to the excellent articles by Lock in *Hast.*, "Dict. Bib.," IV.

(3) Galatians.

a. **Contents and Characteristics.** Make a careful outline of the epistle, guided by the paragraphing of the Revised Version, expressing in a sentence the

essential thought of each paragraph. Consider: (1) the sharp variation from First Thess. in tone and in the method of introduction, and the explanation; (2) the outline of Paul's argument for freedom from obligation to obey the Mosaic Law; (3) Paul's description of this Christian freedom; (4) his use of allegory (4²¹ 3¹). Did he need it to validate his argument?

b. Personality of the Author. Consider: (1) What criticisms, directed against him by the Judaizers, he was aiming to answer; (2) the historical data regarding him set forth in the letter; (3) the traits of character revealed.

c. Value. The argument of Galatians is largely antiquated. What gives such real and abiding value to the epistle?

As an aid to the interpretation of Galatians, reference may be made to Lightfoot, "St. Paul's Epistle to Galatians," or to Rendall "Epistle to the Galatians," in "Expos. Grk. Test.," or to the paraphrase by Stevens in "Messages of Paul."

B. Further Development of the Church in Asia Minor and Greece (Paul's "third missionary journey").

1. Sources.

(1) Acts 18²³-21¹⁶.

Read the section and make an outline of its contents, noting carefully the rather fragmentary outline of travels and also the portions written in the first person.

Some references to the sources and reliability of Acts as a whole were included in the discussions named under § 49, 1, (1). For discussion bearing more particularly upon Acts 13-21, reference may be

made to: B. Weiss, "Int. N. T.," II., 343-353; Hast., "Dict. Bib.," I., pages 31 col. b, 32 col. a, 33 col. b to 35; Ramsay, "St. Paul the Traveller," pages 383-386; Chase, "Credibility of Acts," Lect. IV.; Bacon, "Int. N. T.," pages 228, 229; Jülicher, "Int. N. T.," pages 443, 445-451; von Soden, "Hist. Early Chstn. Lit.," pages 237-245; "Enc. Bib.," I., cols. 37-44. In this portion of Acts all of the foregoing find parts which indicate an eye-witness and are of the highest historical value. Many who ascribe great historical trustworthiness to the earlier chapters recognize that, in the accounts of Paul's travels, there is fuller and, sometimes, more accurate information than in the earlier chapters of the book.

(2) First and Second Corinthians, Romans.

Read the epistles rapidly, noting: (1) any references that help to connect them with the narrative of Acts; (2) any light that they throw upon the movements of Paul in this period; (3) indications as to the circumstances, experiences, and character of the Christian communities in Corinth, Rome, and Ephesus.

For a discussion of the authorship and occasion of First and Second Corinthians, see: Bennett and Adeney, "Bib. Int.," pages 360-365, 367-370; B. Weiss, "Int. N. T.," I., pages 251-269, 278-282; Burton, "Records and Letters of Apos. Age," pages 216-221; Hast., "Dict. Bib.," I., pages 483-487, 491-497; Bacon, "Int. N. T.," pages 80-84, 87-95; Jülicher, "Int. N. T.," pages 78-102; von Soden, "Hist. Early Chstn. Lit.," pages 35-56; "Enc. Bib.," I., cols. 899-907. All of the above treat First and Second Corinthians as genuine writings of Paul.

It is generally held that First Corinthians, 5^o, refers to a letter otherwise unknown, written by the apostle in regard to the matter of immorality, and antedating our first epistle.

Bennett and Adeney, Bacon, and von Soden advocate the view, now widely held, that in Second Corinthians 10¹-13¹⁰ we have a letter written between First Corinthians and Second Corinthians 1-9, referred to in Second Corinthians 2⁴. Robertson, in Hastings, does not incline to this view, while Sanday, in "Enc. Bib.," and Jülicher oppose it. Burton speaks of an intermediate letter as lost, and Weiss argues that there never was such a letter. Probably, however, Paul wrote on four different occasions, at this period, to the Corinthian church.

For authorship and occasion of Romans, see: Bennett and Adeney, "Bib. Int.," pages 378-382; B. Weiss, "Int. N. T.," pages 293-307; Burton, "Records and Letters of Apost. Age," pages 221, 222; Hast., "Dict. Bib.," pages 295-299, 304, § vii.; Bacon, "Int. N. T.," pages 95-97, 98-105; Jülicher, "Int. N. T.," pages 106-118; von Soden, "Hist. Early Chstn. Lit.," pages 71-97; "Enc. Bib.," IV., cols. 4127-4145. Of the foregoing, all except Robertson, in Hastings, Burton, and van Manen, in "Enc. Bib.," treat 16¹-20 as not properly a part of the Roman epistle, but as, either an independent letter of commendation, or a part of the Epistle to the Ephesians. Robertson opposes these views.¹ Burton does not discuss the question, and the subject does not concern the discussion of van Manen, who denies the Pauline authorship of the entire book.

¹ For fuller presentation of opposing arguments, see Sanday, "Romans" in "Inter. Crit. Com.," pages xciii-xcv, 418-431.

Aside from this last article all of the foregoing discussions treat the epistle as the writing of Paul.

2. *General Discussion of the History.*

Read one or more of the following references : Bartlet, "Apost. Age," pages 120-159 ; Votaw, "Apost. Age," chs. viii., ix. ; McGiffert, "Hist. of Chsty. in Apost. Age," pages 275-340 ; Weizsäcker, "Apost. Age of Chstn. Church," I., pages 318-405, II., p. 13 ; Ramsay, "St. Paul the Traveller," pages 265-303. While reading, note : (1) the revisiting of Galatia ; (2) Paul's work in Ephesus, its nature and the extent of its influence in the province of Asia ; (3) Paul's perils and sufferings in Ephesus ; (4) evil developments in the Corinthian church ; (5) Paul's relations with the church of Corinth during the Asian mission ; (6) later favorable developments in Corinth ; (7) the revisiting of Macedonia ; (8) the revisiting of Greece ; (9) the great collection for the Jerusalem church ; (10) events and route of Paul's journey to Jerusalem ; (11) companions of Paul at this time.

3. *Literature of the Time.*

(1) First Corinthians.

a. Form and Thought. Make an outline of the epistle, guided by the paragraph divisions, expressing in writing the idea of each paragraph. Notice the discontinuous character of the letter, and determine its main divisions. Consider in detail : (1) the need of such a letter of counsel in view of church difficulties and problems at Corinth ; (2) the themes which the apostle discussed ; (3) the case which needed disciplinary action ; (4) the method by which Paul solved the problems.

b. Personality of the Writer. What does the letter teach us about Paul?

c. Literary Value. Notice the passages of unusual forcefulness or beauty.

(2) Second Corinthians.

a. Form and Thought. (1) Make an outline of the epistle indicating the thought of each paragraph, and showing the principal divisions into which it naturally falls. (2) Consider whether the sections 6¹⁴-7¹ and 10¹-13¹⁰ could have been in the original epistle, in view of the disconnection of thought and change of tone.

b. Personality of the Writer. Note: (1) Paul's view of the work of the ministry, as shown in this letter; (2) the criticisms under which he smarted; (3) his impassioned self-defence.

c. Value as Literature. Note the great passages and their force.

For aid in interpreting specific passages in these epistles, reference may be made to: Edwards, "First Cors."; Massie, in "Corinthians," "New-Century Bib."; Findlay and Bernard, in "Expos. Gk. Test.," Vols. II. and III.

(3) Romans.

a. Contents and Classification. Make an outline of the epistle, guided in the main by the paragraphs of the Revised Version, putting the thought of each paragraph into a sentence. Then classify the material, giving a general heading to each of the divisions: 1¹-7, 8¹-17, 18¹-5¹¹, 5¹²-8³⁹, 9-11 of the doctrinal section, chs. 1-11 and to the corresponding divisions: 12, 13, 14¹-15¹³, 15¹⁴-33, 16 of the practical section, chs. 12-16.

b. **General Features.** Consider: (1) the close relationship between Galatians and Romans. Which argument seems more final? (2) the orderly development of thought in Romans. Is it properly termed a "letter"? (3) the striking analogies and figures of speech used by Paul. Are they as forceful to-day as they were when used? (4) the end accomplished by the epistle.

c. **Personality of the Writer.** Note: (1) the range of Paul's missionary purpose; (2) his deep and tender love for historic Judaism; (3) practical good sense in dealing with Christian needs; (4) his proper rank as a constructive thinker.

For aid in interpreting this epistle, reference may be made to Sanday and Headlam, "Romans" in "Internat. Crit. Com."

(4) **The Four Epistles of the Anti-Judaizing Conflict and the Inner Life of Christianity.**

(1) What contributions did each epistle make to the doctrinal development of Christian thinking? (2) Consider as factors in Paul's preparation for leadership: (a) his early training and experience; (b) the elements of his conversion experience; (c) the conditions met in the newly founded churches; (d) the conditions created by the Judaizers. (3) Consider what it meant for a Jew to ally himself with Christianity; for a pagan to do so, as the facts may be gathered from these epistles. (4) In the fierce struggle which the epistles reveal, what permanent results were attained?

C. The Church in Rome (Paul in Jerusalem, Caesarea, and Rome; Peter in Rome).

1. *Sources.*

(1) Acts 21¹⁷-28. (1) Read the section and make an outline of its contents, noting carefully the geographical background of the narrative. (2) Summarize in writing Paul's speeches.

Arguments bearing upon the sources and reliability of this portion of Acts, as well as chapters 1-21¹⁶, were included in the discussions named under §§ 49, 1, (1) and 50, B, 1, (1).

(2) The Book of Acts as an History.

a. Plan and Purpose. Review summaries of the Acts made under §§ 49, 1, (1), 50, A, 1, (1), B, 1, (1), C, 1, (1), and try to define the general plan and purpose of the historian who shaped the whole.

b. Literary Character of Speeches. Compare summaries of speeches of Peter, Stephen, and Paul, made under the same sections, and consider whether these speeches show enough differences in thought for us to account them as the substance of what the three men really said.

c. Sources. Review what was noted as to the probable sources of Acts under the sections named above, (2), a.

d. Authorship and Date. Reference should be made to two or more of the following discussions, one of which should be from the first four and one from the last four: Bennett and Adeney, "Bib. Int.," pages 341, 342; B. Weiss, "Int. N. T.," II., pages 332-355; Hastings, "Dict. Bib.," I., pages 29, 30; Ramsay, "St. Paul the Traveller," pages 383-390; Bacon, "Int. N. T.," pages 211-220, 225-229; Jülicher, "Int. N. T.," pages 433-436; von Soden, "Hist. Early Chstn. Lit.,"

pages 211, 226-237; "Enc. Bib.," I., cols. 48, 49. All agree that the author of the Third Gospel and the author of Acts are the same. The first four maintain that this is Luke, and date the book not far from 80 A. D. The last four admit the Lucan authorship of only the travel-diary document and assign the book as a whole to the very close of the first or opening of the second century. The close connection of one's decision as to the date and authorship of the book with one's estimate of the historical trustworthiness of the entire work may be noticed in a comparison of the foregoing references with the similar list under § 49, 1, (1). For discussion of specific passages in Acts, reference may be made to Knowling, "Acts," in "Expos. Gk. Test.," Vol. II.; Bartlet, "The Acts," in "New-Century Bib.,"; Page, "The Acts of the Apostles."

(3) The Epistles of the Imprisonment. Philemon, Colossians, Ephesians, Philipians.

Note the following data: in Philemon, (1) Paul's situation and companions, vv. 1, 9, 23; (2) occasion of letter, vv. 12, 15, 16; (3) Paul's plans, v. 22; in Colossians, (1) reference to Onesimus, 4⁹; (2) Paul's situation and companions, 1¹, 4^{10,12,13}; (3) Paul's messengers to the Colossians, 4⁷⁻⁹; (4) Epaphras had been among the Colossians, 1⁷; (5) former condition of the people, 1²¹; (6) indication as to whether Paul had ever visited them, 2¹; (7) the letter to Laodiceans, 4¹⁶; in Ephesians, (1) the letter sent in connection with Colossians, 6²¹; (2) Paul's situation, 3¹, 6²⁰. (3) indications that Paul had not preached among the readers, 3^{2,3}, 4²¹; (4) absence of greetings from Timothy and Aristarchus who were with Paul at the time of writing

and had been at Ephesus, Col. 1¹, 4¹⁰, Acts 19^{22,9}; in Philippians, (1) Paul's situation 1^{7,13,14,17}, 4¹⁸; (2) Paul's companions and helpers, 1¹, 2^{19,25,30}, 4²²; (3) Paul's relations with the Philippian Christians, 1⁸⁻⁹, 2^{12,19,24,25}, 4^{1,15,16,18}.

For discussion of the authorship and occasion of these epistles, see: Bennett and Adeney, "Bib. Int.," pages 387-405; B. Weiss, "N. T. Int.," I., pages 323-330, 335-342, 352-355, 360-363, 365-369; Burton, "Records and Letters Apost. Age," pages 222-224; Hastings, "Dict. Bib.," I., arts. "Colossians" and "Ephesians," III., arts. "Philemon" and "Philippians"; Bacon, "Int. N. T.," pages 107, 113-115, 122, 123; Jülicher, "Int. N. T.," pages 118-127, 130-147; "Enc. Bib.," I., art. "Colossians and Ephesians"; "Enc. Bib.," III., arts. "Philemon" and "Philippians"; von Soden, "Hist. Early Chstn. Lit.," pages 97-100, 106-109, 114-120, 290-305. Of the foregoing, the first five regard all these epistles as genuine writings of Paul, Jülicher, in "Intro." and "Enc. Bib.," leaves Pauline authorship of Ephesians, and, perhaps, Colossians, an open question, while van Manen, in "Enc. Bib.," denies the Pauline authorship of Philemon and Philippians, as he does of all the epistles. Von Soden counts all but Ephesians as genuine writings of Paul. Most of those who acknowledge the Pauline authorship of the epistles of this group favor Rome as the place of writing. B. Weiss, however, assigns Colossians, Philemon, and Ephesians to the Caesarean imprisonment. Those who accept the Pauline authorship of Ephesians usually regard it as a circular letter, rather than one destined for a particular church.

(4) The Pastoral Epistles. First and Second Timothy, Titus.

Note the following points: in First Tim., Paul seems to have gone from Ephesus to Macedonia leaving Timothy in Ephesus, 1³, cf. Acts 18¹⁹⁻²¹, 19²², 2 Cor. 1,¹ Acts 20⁴; in Second Tim., (1) places which Paul has recently visited, 4^{13,20}; (2) Paul's present situation, 1¹⁷, 4¹⁶, 1^{8,16}, 2⁹, 4^{6,9-13,21}; in Titus, Paul's movements, 1⁵, 3¹². Can these epistles be fitted into the course of Paul's journeys as gathered from Acts and the other epistles?

For references concerning the men Timothy and Titus, see: Acts 16¹⁻³, 1 Thess. 1¹, 2 Thess. 1¹, Rom. 16²¹, 2 Cor. 1¹, Philip. 1¹, Col. 1¹, Philemon 1¹, Gal. 2¹⁻⁴, 2 Cor. 2^{12,13}, 7⁶, 8⁶, 12¹⁸.

For discussion as to the authorship and occasion of these epistles, see: Bennett and Adeney, "Bib. Int.," pages 406-415, 17, 18, 19; B. Weiss, "Int. N. T.," I., pages 376-378, 382-389, 409-420; Burton, "Records and Letters Apost. Age," pages 224-226; Hastings, "Dict. Bib.," IV., arts., "1 Timothy," "2 Timothy," "Titus"; Bacon, "Int. N. T.," pages 127, 128, 132-140; Jülicher, "Int. N. T.," pages 174-200; "Enc. Bib.," IV., art. "Timothy and Titus, Epists. of"; von Soden, "Hist. Early Chstn. Lit.," pages 310-323. Of the foregoing, the first four favor the Pauline authorship of these epistles, though admitting grave difficulties in maintaining this position. They place the writing of First Timothy and Titus after a supposed release of Paul from the Roman imprisonment, and of Second Timothy after a reimprisonment. The last four deny the Pauline authorship, though, in some cases,

holding that the epistles contain genuine Pauline fragments.

(5) The First Epistle of Peter.

Note the following data in First Peter : (1) the author, 1¹, 5¹; (2) his associates, 5^{12,13}: (3) place of writing, 5¹³; (4) the persons addressed 1¹, Jews or Gentiles? 1^{14,18}, 2^{9,10}, 3⁶, 4³, their condition, 3^{14,17}, 4¹²⁻¹⁹, 5¹⁰.

For discussion of the authorship and occasion of First Peter, see: Bennett and Adeney, "Bib. Int.," pages 440-445; B. Weiss, "Int. N. T.," II., pages 137-144, 146-154; Bacon, "Int. N. T.," pages 153-158; Hastings, "Dict. Bib.," III., art. "Peter, First Epist. of"; Jülicher, "Int. N. T.," pages 207-215; von Soden, "Hist. Early Chstn. Lit.," pages 275-284; "Enc. Bib.," III., art. "Peter, Epists. of." Of the foregoing, the first four favor the view that this is a genuine epistle of Peter. B. Weiss would place its writing before Paul's work in Ephesus; Chase, in Hastings, regards it as written from Rome, shortly after Paul's supposed release. Bennett and Adeney place it after Paul's death. Jülicher, von Soden, and Cone, in "Enc. Bib.," reject the Petrine authorship and place these epistles at least as late as the persecution of Domitian, 92-96 A. D.

(6) Traditions concerning Paul and Peter in Rome.

For a summary presentation and discussion of the various early traditions concerning Paul and Peter in Rome and their martyrdom there, see McGiffert, "Apost. Age," pages 416, 421, 591, 592.

2. *General Discussion of the History.*

Read one or more of the following references: Bartlet, "Apost. Age," pages 160-202, 297-308;

Votaw, "Apost. Age," chs. x-xii; McGiffert, "Hist. Chsty. in Apost. Age," pages 338-439, 588-606; Weizsäcker, "Apost. Age," II., pages 115-155. While reading, note: (1) causes of Paul's arrest in Jerusalem; (2) circumstances leading to his removal to Caesarea; (3) problem as to the date of Caesarean imprisonment and its bearing upon the chronology of Paul's entire career; (4) the visit of Agrippa; who was he? (5) circumstances leading to Paul's removal to Rome; (6) route and events of the journey to Rome; (7) conditions of Paul's life in Rome; (8) arguments for and against the theory of a release and reimprisonment; (9) probable date and immediate occasion of Paul's death; (10) evidence that the close of Peter's life was spent in Rome; (11) date of Peter's coming to Rome, in relation to that of Paul's death; (12) any knowledge of Peter's life between the glimpse of him at Antioch, given in Galatians, and his coming to Rome; (13) relation of Peter to the churches of Asia Minor; (14) probable time and occasion of Peter's death.

Review the principal steps in the spread of Christianity through the Graeco-Roman world, during the period of Gentile missions, from about 44-64 A. D.

3. *Literature of the Time.*

(1) Epistles of the Imprisonment.

a. Philemon. Read the epistle, noting: (1) its regular epistolary form; (2) its subject; (3) view that it gives of the personality of Paul in his intercourse with a friend; (4) Paul's cure for slavery.

b. Ephesians and Colossians. Make an outline of these epistles, guided by the paraphrasing of the

Revised Version, and stating the thought of each paragraph in a sentence. Then note: (1) their great similarity in outline, thought, and phraseology; (2) the development of Paul's interpretation of the significance of Christ; (3) the false teaching against which Paul contends in Colossians; (4) the practical helpfulness of each epistle.

c. **Philippians.** Make a similar outline, noting: (1) warning against Jewish influences; (2) emphasis on growth in Christian character; (3) impression of Paul's personal traits given by this epistle.

For aid in interpreting specific passages in these epistles, reference may be made to: Vincent, "Philippians and Philemon," in "Internat. Crit. Com."; Lightfoot, "St. Paul's Epistles to the Colossians and to Philemon," "St. Paul's Epistle to the Philippians"; Abbott, "Ephesians and Colossians," in "Internat. Crit. Com."; Robinson, "St. Paul's Epistle to the Ephesians"; Salmond, "Ephesians," in "Expos. Gk. Test.," Vol. III.; Kennedy, "Philippians," in "Expos. Gk. Test.," Vol. III.; Peake, "Colossians," in "Expos. Gk. Test.," Vol. III.

(2) The Pastoral Epistles.

Make outlines of First Timothy, Titus, and Second Timothy, as for other epistles. Note: (1) the evident purpose of each; (2) the remarkable sayings included.

For aid in interpreting specific passages, reference may be made to Bernard, "Pastoral Epistles," in "Camb. Gk. Test."

(3) First Peter.

a. **Form and Thought.** Make, as usual, an outline of First Peter, and note: (1) its general structure in

comparison with that of the Pauline epistles; (2) thoughts chiefly emphasized; (3) similarities and differences between the thought of this epistle and the thought of Paul.

b. Personality of the Writer. Review the epistle, noting: (1) any passages that seem to reflect Peter's early experiences; (2) impression given of the aged apostle, in contrast to the portrait of Peter given in the Gospels and Acts.

(4) Matthew's Logia. See § 46, 2, (b).

§ 51. LATER APOSTOLIC AGE (c. 64-100 A. D.)

1. *Sources.*

In the absence of any early connected account of the later apostolic age, we must form our picture of the times largely from incidental references in the writings of the period, allusions much less numerous and definite than those in the Pauline epistles. When studying the Jewish history too (§ 45), we were unable to obtain any connected view of events for a large part of this period. Thus there are few chronological landmarks by which to assign the literature of the times to any exact dates. The destruction of Jerusalem (70 A. D.) and the persecution of the Christians in the reign of Domitian (died 96 A. D.) are the principal points from which to reckon. Such light as the contemporary literature does throw upon the period will be noticed, while reading the books with special reference to their literary form and thought.

2. *Later History of the Jerusalem Church.*

Read one or more of the following references: McGiffert, "Hist. Chsty. in Apost. Age," pages 557-568;

Weizsäcker, "Apost. Age," II., pages 15–32; Ropes, "Apost. Age," pages 90–98. While reading, note: (1) absence of full separation of the Jerusalem church from Judaism; (2) the apparently peaceful relations between the Jerusalem Jews and Jewish Christians from 44 to 62 A. D.; (3) martyrdom of James, the brother of Jesus; (4) migration of the Christians from Jerusalem, during the war; (5) their subsequent return to Judea; (6) ultimate fate of Jewish Christianity.

3. *The Epistle to the Hebrews.*

Outline the epistle as usual, briefly summarizing its contents under the following headings:

Christ Supreme	1–4
Christ the Great High Priest	5–7
Superiority of His Worship	8–10
Faith and Perseverance	11, 12
Conclusion	13.

In reading, note: (1) the aim of the book; (2) the coherency of its argument; (3) its rhetorical merits; (4) Pauline thoughts; (5) resemblances to the Wisdom of Solomon and other Alexandrian writings.

For discussion of date, authorship, destination, and purpose, reference may be made to: Bennett and Adeney, "Bib. Int.," pages 421–433; B. Weiss, "Int. N. T.," II., pages 1–44; Burton, "Records and Letters of Apost. Age," page 228; Hastings, "Dict. Bib." II., art. "Hebrews, Epist. to"; Bacon, "Int. N. T.," pages 141–149; Moffatt, "Historical N. T.," pages 344–351; von Soden, "Hist. Early Chstn. Lit.," pages 248–272; "Enc. Bib.," II., art. "Hebrews"; Jülicher, pages 148–174. Of the foregoing, the first four incline to the

widely held view that the epistle was written before the year 70, either shortly before or during the Jewish War. The others favor a date considerably later, but all place it not later than 95 A. D., before the Epistle of Clement of Rome.

For aid in interpreting specific passages, reference may be made to: Westcott, "The Epist. to Hebs.;" Peake, "Hebrews," in "New-Century Bib."

4. *The Synoptic Gospels and Acts.*

See §§ 46 and 49.

5. *The Apocalypse.*

Read the book of Revelation under the following outline:

Introduction	1-8	
Address and salutation		1 ¹ -8
The prophet's call		1 ⁹ -20
The letters to the seven churches		2-3
Vision of the Book of Destiny	4-11	
The seven seals		4-8 ¹
The seven trumpets		8 ² -11
Vision of the War against the		
Dragon	12-18	
Woman and dragon, beasts, lamb, and redeemed		12-14
The seven bowls (vials)		15-18
Vision of the Heavenly Jerusa-		
lem	19-22 ⁵	
Coming of bridegroom and destruc-		
tion of enemies		19-20
The Heavenly Jerusalem		21-22 ⁵
Epilogue	22 ⁶ -21	

In reading, note : (1) the geographical situation of the seven churches ; (2) the allusions in 11¹⁻², 17¹⁰, which are often thought to indicate a date prior to the destruction of Jerusalem for the composition of the book, contrary to tradition as old as Irenaeus, which dates the book in the reign of Domitian ; (3) form and spirit of the book in comparison with the apocalypses read in Part III., noting resemblances, and also any elements that differentiate this Christian apocalypse from those Jewish ones.

For discussion of the occasion, authorship, character, and purpose of the book, see : Porter, "Messages of the Apoc. Writers," pages 169-194 ; Scott, "Revelation," in "New-Century Bib.," pages 1-76 ; Bennett and Adeney, "Bib. Int.," pages 460-468 ; B. Weiss, "Int. N. T.," II., pages 59-88 ; Burton, "Records and Letters Apost. Age," page 229 ; Hastings, "Dict. Bib.," IV., art. "Revelation, Bk. of" ; Bacon, "Int. N. T.," pages 230-244 ; Moffatt, "Hist. N. T.," pages 469-475 ; Jülicher, "Int. N. T.," pages 261-291 ; von Soden, "Hist. Early Chstn. Lit.," pages 338-374 ; "Enc. Bib.," I., art. "Apocalypse." Of the foregoing, Burton and Weiss would place the composition of the book between the death of Nero (A. D. 68) and the fall of Jerusalem (A. D. 70), on the ground of the allusions which almost indisputably imply this period. All the others find much evidence supporting the traditional date (the latter part of Domitian's reign) and so hold that, though the book embodies material dating from before the year 70, it was not composed in its entirety till the later date. For the composite character of other apocalyptic literature, cf. Enoch or Baruch.

6. *John and the Church of Asia.*

Read one or more of the following references: McGiffert, "Hist. of Chsty. in Apost. Age," pages 606-627; Weizsäcker, "Apost. Age," II., pages 161-245; Bartlet, "Apost. Age," pages 418-441; Votaw, "Apost. Age." ch. xii. While reading, note especially: (1) silence concerning John from the time of Paul's second visit to Jerusalem (Gal. 2^o) until the latter part of the first century; (2) strength of the evidence for John's presence and influence in Ephesus; (3) approximate time of John's death.

7. *The Johannine Epistles.*

(1) First John.

Make a written outline of the epistle, noting also: (1) any references that give information about the author or recipients; (2) errors which threaten the church; (3) general spirit and thought of the epistle, especially in comparison with the Fourth Gospel.

(2) Second John.

Make a written outline of the epistle, noting also: (1) indications as to the author; (2) errors which threaten the church; (3) object of the letter.

(3) Third John.

Make a written outline of the epistle, noting also: (1) indications as to the author; (2) purpose of writing.

For discussion of the occasion, authorship, purpose, and character of these epistles, see: Bennett and Adeney, "Bib. Int.," pages 452-459; B. Weiss, "Int. N. T.," II., pages 174-202; Hastings, "Dict. Bib.," II., art. "John, Eps. of"; Bacon, "Int. N. T.," pages 244-

250; Moffatt, "Hist. N. T.," pages 534-539, 546, 548; Jülicher, "Int. N. T.," pages 241-255; von Soden, "Hist. Early Chstn. Lit.," pages 374-389; "Enc. Bib.," II., cols. 2556-2562. All of the above discussions recognize the kinship of these epistles with one another and with the Fourth Gospel, but they differ as to the assignment of all four to absolutely the same hand. So far as an attempt at dating these epistles is made, none of the foregoing put them earlier than the year 90, and nearly all favor a date after the Domitian persecution. Moffatt, Jülicher, and Schmiedel, in "Enc. Bib.," advocate a date after the close of the first century. The epistles are usually regarded as antedating the Gospel, but indications on this point are very slight and Moffatt puts the Gospel first.

For aid in interpreting specific passages, reference may be made to Plummer, "Epists. of St. John," in "Camb. Gk. Test." or Wescott, "Epistle of John."

8. *The Gospel of John.*

This book was read and discussed as an historical source for the life of Jesus under § 46, and as a piece of literature, under § 48.

9. *The Epistle of James.*

Make an outline of the epistle, following the paragraph divisions and putting into a sentence the thought of each paragraph. Note also: (1) any indications of the circumstances and conditions which lie behind it; (2) leading thoughts and the spirit of the writer; (3) relation of thought to that of Paul.

For discussion of the occasion, authorship, purpose, and character of the epistle, see: Bennett and Adeney

"Bib. Int.," pages 434-440; B. Weiss, "Int. N. T.," II., pages 100-118; Burton, "Records and Letters Apost. Age," page 208; Hastings, "Dict. Bib.," II., art. "James, Ep. of"; Bacon, "Int. N. T.," pages 158-165; Moffatt, "Hist. N. T.," pages 576-583; Jülicher, "Int. N. T.," pages 215-229; von Soden, "Hist. Early Chstn. Lit.," pages 463-470; "Enc. Bib.," II., art. "James, Ep."

It is usually held that, either (1) the Epistle of James was written by James the brother of Jesus, not later than the year 50, or (2) it is one of the latest New Testament books. Of the above, the first four favor the former view, the last five oppose. Of these, Bacon dates the book about the year 90, the others assign it to the second century. For aid in interpreting specific passages in this epistle, reference may be made to Knowling, "Epist. of St. James," in "Westminster Com.,"; Mayor, "Epist. of St. James"; Carr, "General Epist. of St. James."

10. *The Epistles of Jude and Second Peter.*

Outline the epistles, noting, in Jude: (1) the writer's designation of himself; (2) his allusion to the Apostles as former teachers; (3) false teachings that have arisen; (4) the relation of v. 6 with Enoch 18¹⁸⁻¹⁶, 21²⁻⁶, of vv. 14, 15 with Enoch 1⁹, 5⁴, 27²; in Second Peter (1) the writer's designation of himself; (2) reference to Paul's epistles; (3) relation to Jude.

For discussion of the authorship and occasion of Jude and Second Peter, see: Bennett and Adeney, "Bib. Int.," pages 447-452; B. Weiss, "Int. N. T.," II., pages 118-128, 154-174; Burton, "Records and Letters Apost. Age," page 227; Hastings, "Dict.

Bib.," II., art. "Jude, Epist. of," III., art. "Peter, Sec. Epist. of"; Bacon, "Int. N. T.," pages 166-173; Moffatt, "Hist. N. T.," pages 589-593, 596-599; Jülicher, "Int. N. T.," pages 229-241; von Soden, "Hist. Early Chstn. Lit.," pages 470-476; "Enc. Bib.," II., art. "Jude, Epist. of," III., cols. 3682-3684.

Of these, Bennett and Adeney, Weiss, Chase, in *Hast.*, regard Jude as written by a brother of James the brother of Jesus, and date it well within the first century, Burton speaks doubtfully on the subject, the others oppose. Bacon dates about 90, while Moffatt, Jülicher, von Soden, and Cone, in "Enc. Bib.," ascribe it to the second century. All, except Weiss and Burton, consider Second Peter a pseudonymous writing of the second century. Burton and Weiss regard the book as possibly a genuine writing of Peter the Apostle.

APPENDIX
SELECTED BIBLIOGRAPHY

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SELECTED BIBLIOGRAPHY

THE following list contains only books to which reference is made in the present volume. Classified bibliographies of books of reference for Old Testament study are appended to Kent's "Beginnings of Hebrew History," "Israel's Historical and Biographical Narratives" and the other volumes of the "Student's Old Testament." Brief critical bibliographies are appended to the several volumes of the present series. Many other of the works named below give valuable lists of references for the subjects with which they deal. In the "Biblical World" of October, 1905, Professor Votaw has given an invaluable classified and critical list of "Books for New Testament Study."

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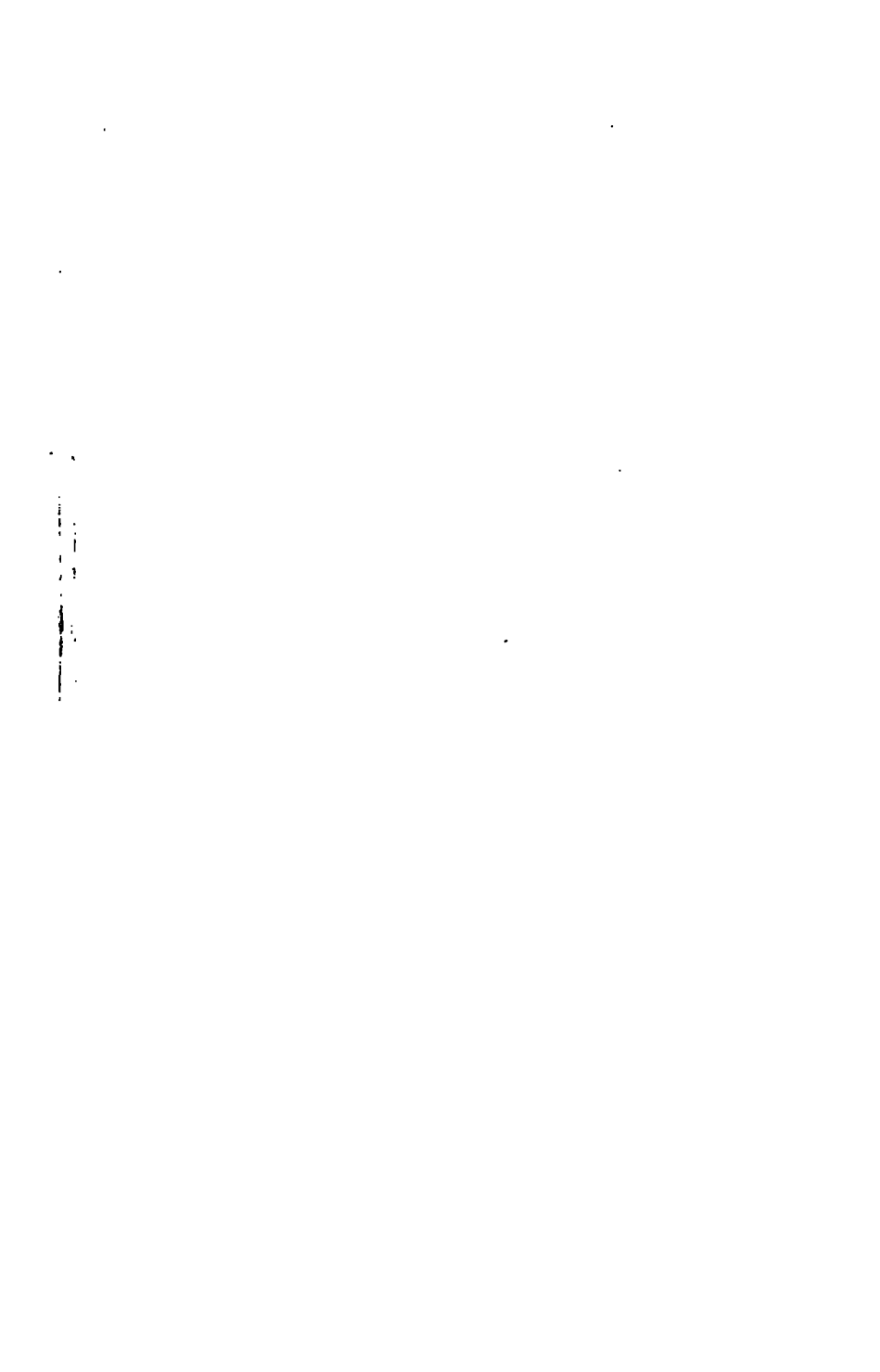
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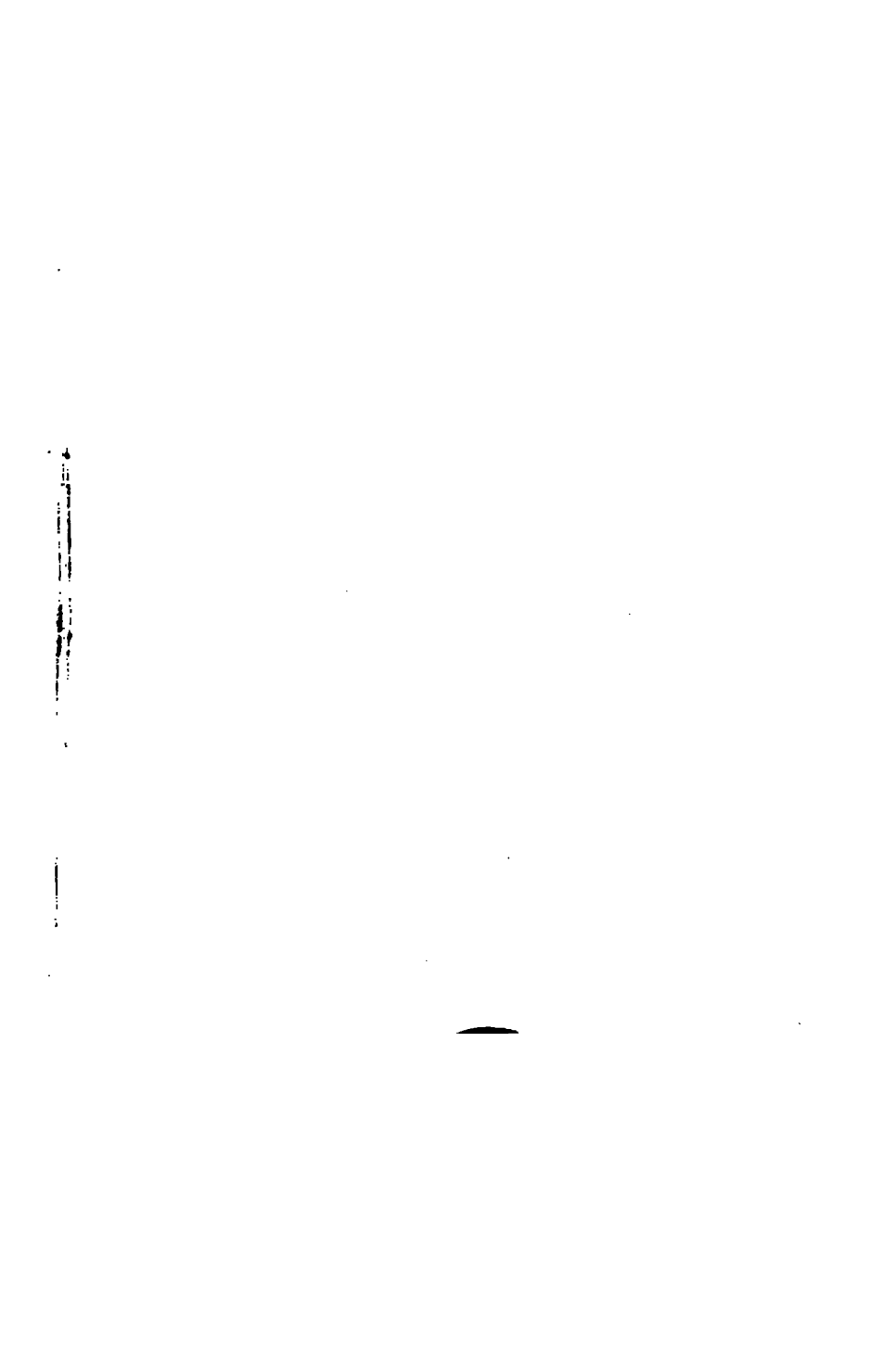


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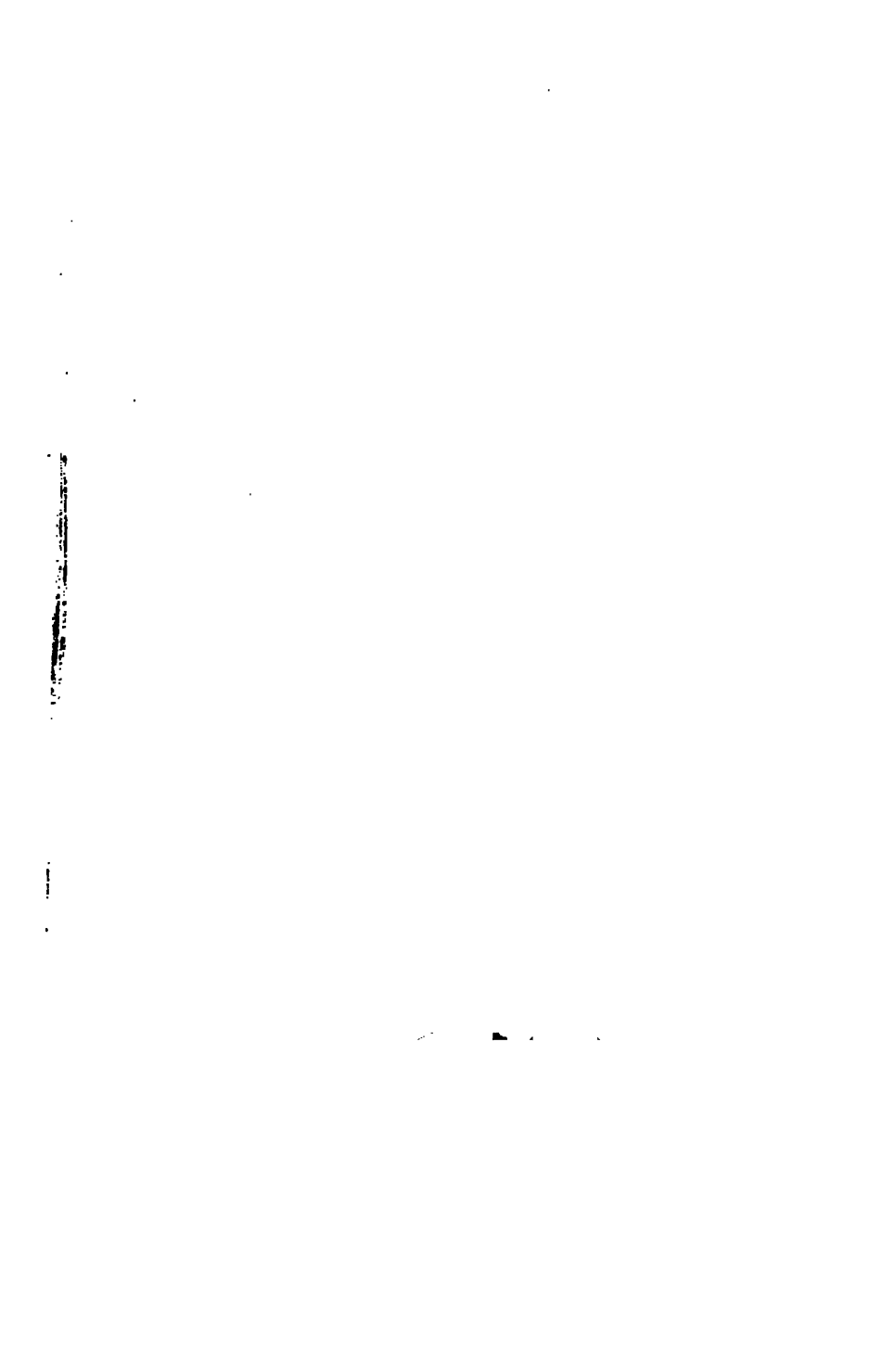
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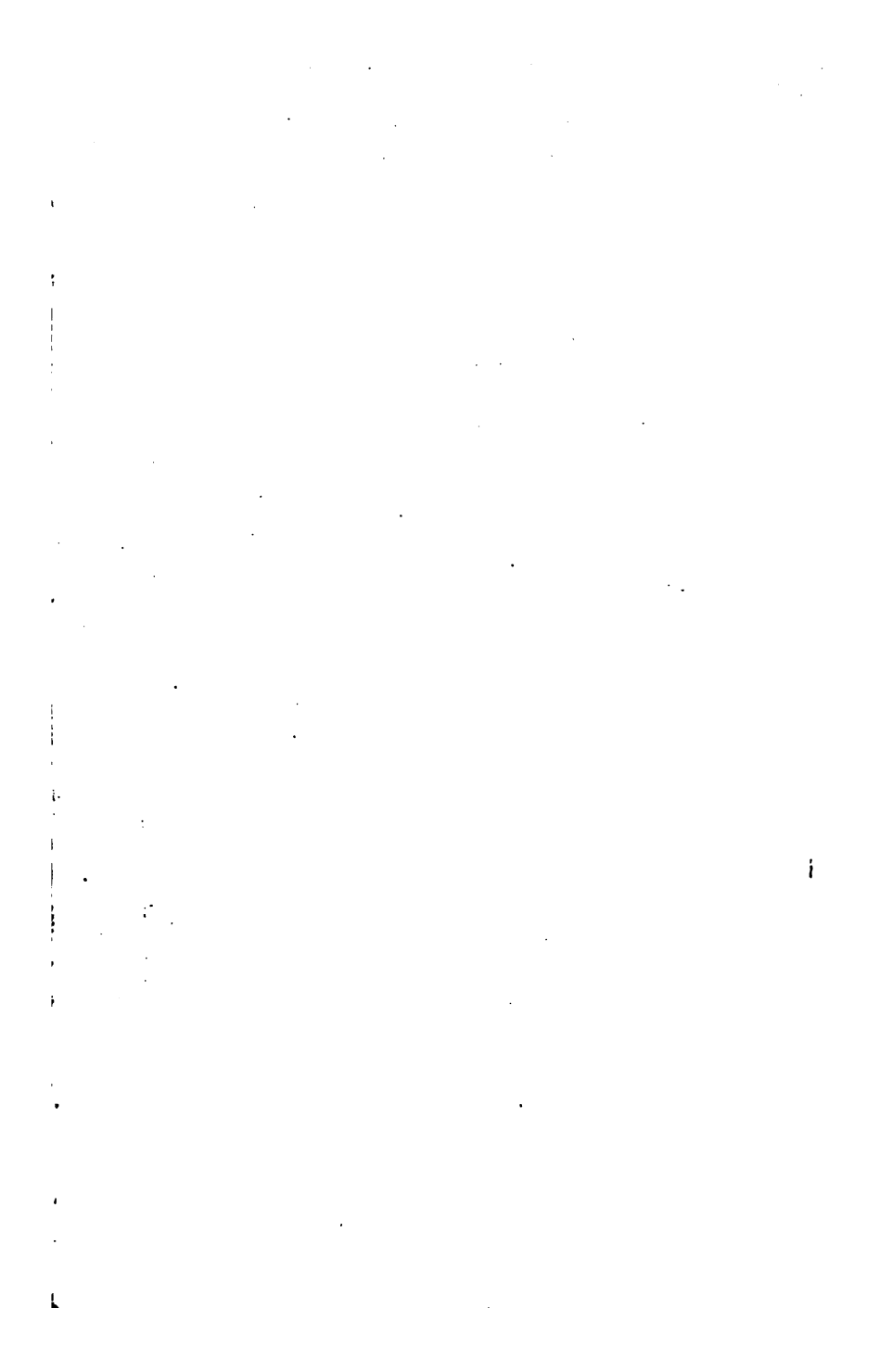


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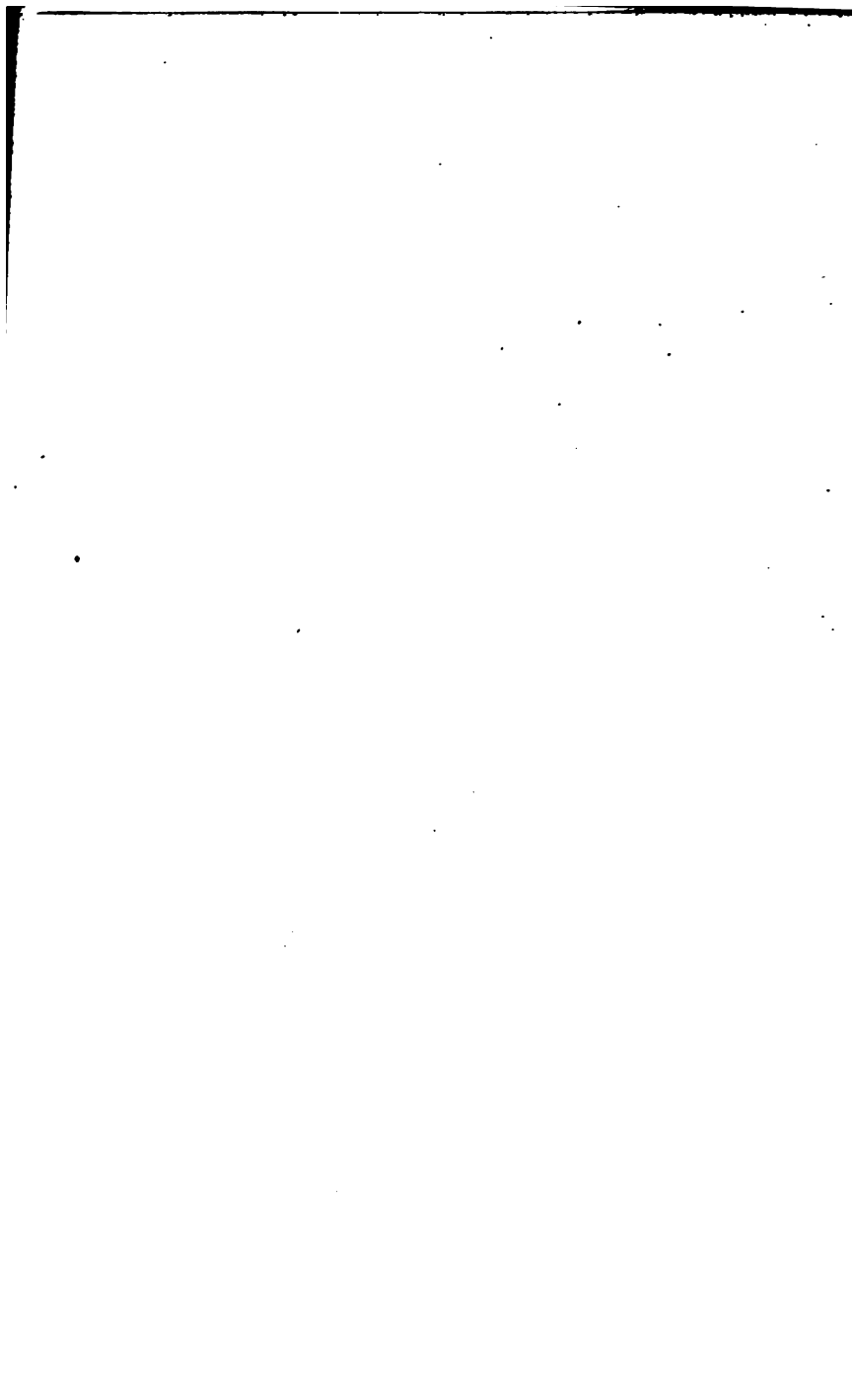
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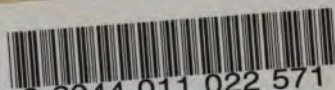












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